WORLD CALL

PACIFIC SCHOOL OF RELIGION

Partners Build New Churches
Robert H. McNeill

★

Finding the Need In Home Missions
Mary M. Dale

★

Essentials in Christian Education
Interview with Mabel Metze

★

APRIL 1959

★

Price 20 Cents

April, 1959

Vol. 41 No. 4

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The scene on this month's cover is one which will be repeated somewhere many times in the years ahead. Archie Allan is seen putting up a sign on the temporary home of the Christian church at Fairfield, California. The program of the 1960's for Disciples of Christ, the "Decade of Decision," looks to building more churches than ever before in an effort to meet the spiritual needs of an expanding people. Miss L. Dee Warren photographed this new church, which has been given brotherhood support by the Christian Churches of Northern California and through the Committee on Military and Veterans Services. An article by Robert McNeill on the problems of new churches appears in this issue.

Hidden Answers

1. How did Edith Williams escape Russian troops?
2. Who are to come from Britain as fraternal delegates this year?
3. What is the traditional "Indian" way for a girl to wear her hair?
4. What is meant by the "Decade of Decision"?
5. Describe the "most exciting" development seen by Miss Metze.
6. What part did CIMADE play in the life of the Hodja family?
7. How have home missions institutions changed in recent years?
8. Does your church have the safety features described by S.F.P.?

Contents

Editorials		9
Living in Two Worlds	*William G. Clark*	11
Preparing a Ministry of Healing	*Photos by Ruth Harnar*	14
Partners Build New Churches	*Robert H. McNeill*	16
"Let Us Continue to Weave . . . ."	*Toyohiko Kagawa*	18
Essentials in Christian Education	*An Interview with Mabel Metze*	19
To Save a Family	*William J. Nottingham*	21
God's Families	*Richard E. Lentz*	22
Finding the Need in Home Missions	*Mary M. Dale*	23
Your Church Looks at Its— Safety Precautions	*Samuel F. Pugh*	25
New Life for Ancient Churches		27
New Avenues of Service to Indian Americans	*Louise Moseley*	29
A Dream Comes True in Orissa	*Lew Davis*	30
A Trip to Nakon Choom	*Douglas Corpron*	31
Where Christ Is Not Known	*Nohemí Garza*	32
Starting a New Church in Paraguay	*Frank Pickett*	33
On Mission—Chaplains in Europe	*Myrta Ross*	37
Conference Stirs Mexican Youth	*Ella Huff Kepple*	45
Miracles Through Compassion	*Alan A. Brash*	47
More Churches Join Home Plan		48
Rain and Faith	*May Wilson*	49

Regular Features

Global Highlights	4	Echoes from Everywhere	38
Beneath the Spire	8	Worship Service	39
Social Trends	24	In Memoriam	39
Book Chat	26	Adult Mission Study	40
Classroom and Campus	34	Youth and Missions	41
News Room	36	Here and There	50

Unsolicited manuscripts are not returned unless accompanied by self-addressed envelope with sufficient postage.

REPORT CHANGE OF ADDRESS DIRECTLY TO WORLD CALL'S INDIANAPOLIS OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Be sure, also, to send the old address, enclosing if possible your address label from a recent copy. The post office will not forward copies to the new address.

WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

Member of THE ASSOCIATED CHURCH PRESS. News Services: Religious News Service and Ecumenical Press Service.

WORLD CALL. 20 cents a copy, $2.00 a year, $3.00 for two years, net in advance; five or more sent at one time, $1.50 each. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, the Council on Christian Unity, the National Benevolent Association, and the Disciples of Christ Historical Society. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; Genevieve Brown, J. Eric Carlson, Myron C. Cole, George Earle Owen, H. L. Smith, Claude E. Spencer, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Editorial and subscription office, 222 S. Downey Avenue, Indianapolis 7, Indiana
Publication office, 165 S. Main, Spencer, Indiana

All communications and notices concerning change of address should be mailed to the Indianapolis office.

Who Has The Missing Piece?

YOU— the individual, the church and the church organization.

YOUR— participation in Church Extension's Investment and Savings program will provide the funds necessary to complete this church construction puzzle.

Three year Investment Certificates earn **4%** compounded semi-annually

Demand Passbook accounts earn **3½%** compounded semi-annually

BOARD OF CHURCH EXTENSION OF DISCIPLES OF CHRIST

110 SOUTH DOWNEY AVENUE INDIANAPOLIS 7, INDIANA

Please send me further information on
( ) Investment Certificates
( ) Passbooks
( ) Annuities

Name .....

Address .....

Global Highlights

News of the World Through the Eyes of the Church

Disciples to Begin Assembly Registration

INDIANAPOLIS.—April 5 is the date which Disciples of Christ have set for opening of registrations for their Denver International Convention Assembly. The Assembly, scheduled for Aug. 28-Sept. 2, will be held in Denver's Municipal Auditorium.

"Called to His Purpose" has been selected as the theme of the convention, the largest, oldest and most representative assembly of the Christian Churches (Disciples).

The Denver meeting will feature the 1959-60 brotherhood emphasis on Appraisal and Forecast, and the one hundred fiftieth anniversary of the writing of the "Declaration and Address" by Thomas Campbell.

Advanced registration costs for the Assembly are $4.00 for adults and $2.00 for students, prior to the opening of the sessions. During the Assembly, adult registrations will be $5.00.

WCC to Consider "Live Issues" in 1961

GENEVA.—A special emphasis on questions that "come out of the life of the churches and are live issues for their members" will mark the next assembly of the World Council of Churches, to be held in December, 1961.

The 600 delegates to the assembly, tentatively scheduled to meet at Peradeniya, Ceylon, will consider these "live issues" under three sections dealing with the unity, the witness and the services of the church.

The assembly is constitutionally the principal authority of the Council in which all its members have the right to be represented. The first assembly was held in Amsterdam, the Netherlands, in 1948, and the second was held in Evanston, Ill., in 1954.

Assemblies are normally held every six years. The Third Assembly was originally scheduled for 1960 but has been delayed until Christmas time in 1961 in order that the member units of the WCC and the International Missionary Council may have time to study the proposed merger of the two world bodies.

If approval is given by the member churches and councils, it is expected that the first major action of the assembly will be the consummation of the proposed integration of the WCC and its older sister organization, the IMC.

Egyptian Government Seizes Jesuit Schools

CAIRO. (RNS).—Three Jesuit-conducted schools here were taken over by the Egyptian Ministry of Religion recently. They were charged with using textbooks that failed to reflect Arab trends in history and were "filled with historical errors."

Authorities claimed that the textbooks contained "such erroneous statements" as "Egypt is still under occupation," and that Morocco and Tunisia are still French possessions.

They charged in addition that the books "did not conform with the academic program set out by the Education Ministry," and encouraged religious differences.

The closed schools belonged to the College of the Holy Family, a Jesuit institution founded fifty years ago.

Leaders Express Hope For Good "Refugee Year"

GENEVA.—Representatives of Protestant and Roman Catholic voluntary agencies joined here early this year in voicing "great hopes" for the 1959 World Refugee Year proclaimed by the United Nations.

They spoke at a meeting of the 25-nation executive committee of the

New Orthodox Leader Receives Praise

AMERICAN church leaders have welcomed the appointment of Metropolitan James of Melita as Greek Orthodox Archbishop of North and South America.

Bishop Henry Knox Sherrill, a president of the World Council of Churches, said that he is "already greatly beloved in the States." George Walker Buckner, Disciples fellow member of the WCC's Central Committee with the new archbishop, described Bishop James as a warm-hearted, keen-minded man marked by an unusual breadth of understanding. Dr. Buckner added that Bishop James has many friends among Disciples and expressed the hope that "we might before too long have him as a guest at an International Convention Assembly."

Robert Tobias, former World Council staff member, now associate executive secretary of the Council on Christian Unity, feels that Archbishop James will greatly strengthen not only Orthodoxy but the total ecumenical cause in the countries he will serve. Dr. Tobias pointed out that, at the same time, he will be greatly missed in Geneva, where he has been the representative of the Ecumenical Patriarchate to the World Council of Churches headquarters.

The 48-year-old archbishop spent sixteen years in the United States. He succeeds Archbishop Michael, a WCC president who died last July with a heart ailment.

Archbishop James, left, is greeted by Bishop Fuglsang-Damgaard, primate of the Lutheran Church of Denmark.

—WCC Photo

Office of the UN High Commissioner for Refugees. Particular reference was made to the recent formation of the United States Committee for Refugees whose first task will be to plan the U. S. program for the World Refugee Year.

Elfan Rees, representing the Commission of the Churches on International Affairs, pledged the full support of member bodies of the World Council of Churches. Mentioning less well-known refugee problems, he cited appeals received on behalf of 10,000 Tibetan refugees in Nepal and 5,000 stateless Syrians in Lebanon.

Christian Board Names Six Vice-presidents

St. Louis, Mo.—In a major reorganization, the Christian Board of Publication, national publishing house for the Christian Churches (Disciples of Christ) here, has named six vice-presidents.

Announcement was made by Wilbur H. Cramblet, president of the corporation, by authority of the board of directors of the publishing house. The CBP was granted its charter in 1911 and is one of the strong Protestant publishing concerns in the United States, with annual gross sales in excess of $5,500,000.

George E. Kiefer, director of sales, was named executive vice-president.

The following five vice-presidents were appointed:

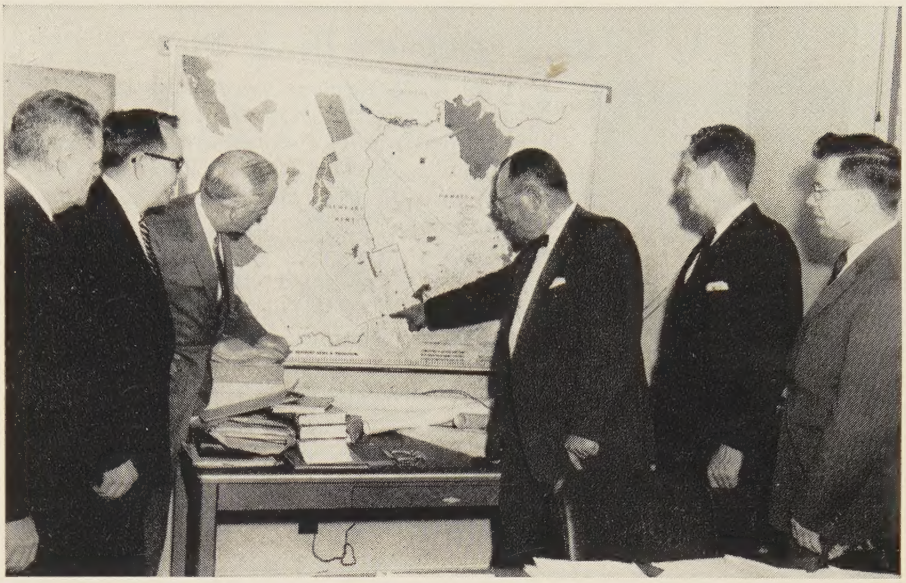
Stuart A. Johnson, director of church school sales; Howard E. Short, director of the *Christian-Evangelist-Front Rank* division; Marvin E. Smith, director of the church school literature division; Walter J. Taylor, director of manufacturing; and Darrell K. Wolfe, director of the Bethany Press division.

Named secretary of the corporation was Arnold C. Abrams. Miss Caroline Schaefer was appointed treasurer.

WCC Helps Resettle 10,190 Refugees in 1958

Geneva. (EPS).—A total of 10,190 refugees were helped in moving to new homes during 1958 by the division of interchurch aid and service to refugees of the World Council of Churches, according to figures just released.

The largest group—3,788—was resettled in Australia. The year's largest movement was from Hong Kong as 2,112 persons were resettled. During December, 504 persons were moved from the crowded colony. Other large movements included 1,868 persons from Greece and 1,614 persons from Austria.



Louis Purdy, center, director of the Peninsular Industrial Commission, points out on the Newport News area map the direction in which industrial and housing development is moving. Looking on are, left to right, James Gupton, Raymond E. Oliver, William T. Pearcy, H. Myron Kauffman and Harold R. Watkins.

Disciples Plan New Church Strategy

WHAT are the first steps in preparing a long-range strategy for new church establishment, and how are churches to develop "handles" for taking hold of the program?

These questions, asked by many Disciples of Christ, were faced recently by churches and state planners in the Tidewater Section of Virginia. To provide answers, a full-day planning conference was held in Newport News, Va., sponsored by ministers of five area churches and led by H. Myron Kauffman, executive secretary of the Virginia Christian Missionary Society.

For resource persons, representatives of local, state and national agencies were invited to participate.

William T. Pearcy, president of the Board of Church Extension, and Harold R. Watkins, general representative for Church Extension, sat in with James Gupton, chairman of the VCMS special planning committee for the church and ministry, Louis C. Purdy, Peninsular Industrial Planning Commissioner, and ministers of five Tidewater area churches.

Working with past studies and evaluations by members of the group, the conference sought to determine what the first steps should be in satisfying the Tidewater Section church needs. They considered the pattern of growth in the area, studied present church locations, and looked at possible areas of expansion by the Disciples. A number of specific recommendations were made.

In discussing means of supporting the extension program financially, it was reported that the Virginia state board had approved the new church program for the 1960's with the possible goal of $70,000 a year. Coupled with this is the VCMS's approved requests for $5,000 each year for the next two years in order to get immediate steps under way.

From the Board of Church Extension came the pledge of support in the over-all program through its various services.

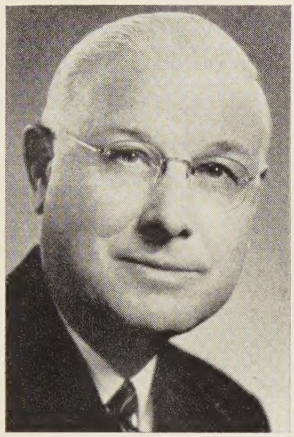
Governor in India Hails Missionaries

Jagadhri, India. (RNS).—A warm tribute to the work of foreign Christian missionaries was paid here recently by Governor Narhar Vishnu Gadgil of Punjab province. The tribute came at celebrations marking the fiftieth anniversary of the beginning of missionary work in India by the Presbyterians of New Zealand.

Declaring that the "selfless services" of the missionaries were not only appreciated by the people, but were recognized also by the government, he said missionaries had nothing to fear so long as they confined themselves to humanitarian work.

Governor Gadgil described the

O. L. Shelton, Seminary Head, Dies



President Shelton

FUNERAL services were held in Indianapolis on March 6 for Orman L. Shelton, president of Christian Theological Seminary (formerly Butler School of Religion) who died on March 4. Dr. Shelton, 64 years old, had been in ill health for a number of years.

A native of Kansas, Dr. Shelton held pastorates in Oklahoma, Texas and Missouri before assuming his post with the Disciples of Christ seminary in Indianapolis fourteen years ago. Dr. Shelton served in a number of key positions among Disciples of Christ.

His wife, Ruby E. Shelton, died in 1956. A daughter, Mrs. E. L. Thompson, lives in Indianapolis.

Christian missionaries as "pioneers of social welfare" in India. He said they had "spread the message of love and service to humanity with a single-minded devotion in even the most remote places."

Noting that the Indian constitution guarantees full freedom of religion to citizens of all faiths, the governor said the expansion of the activities of the Presbyterian missions is "a testimony of this."

British Churches Open New Overdale College

BIRMINGHAM, ENGLAND.—Churches of Christ (Disciples) in Great Britain opened their reconstructed seminary building here on Jan. 17 in a ceremony attended by several hundred persons.

The seminary, Overdale College, is one of the community known as the Selly Oak Colleges, near this city. The college was founded in 1929 by William Robinson and has had increasing responsibility in the preparation of the full-time ministry for the British churches.

In the reconstruction the two original semi-detached houses have become one unit. Rooms have been enlarged and office and living facilities increased. A new library room has been built, along with a chapel.

The new principal of the college is Arthur L. Brown, who follows Dr. Robinson (1920-1949) and James Gray (1949-1955).

Maximum Church Cooperation Urged for Changing Cities

DAYTON, OHIO. (RNS).—Maximum cooperative effort is the best way to achieve the basic purpose of the Christian church of developing "good people and a good community according to Christian standards."

One of a number of "principles and program suggestions for the urban church," this advice was presented here by the Church Federation of Greater Dayton to members of a convocation on The Church in the Changing City.

Special Days

April 12 **Christian Higher Education Day**

Other principles were that "a church's primary responsibility is to the area immediately surrounding it" and "the church program should provide for the needs of all age groups with special consideration being given to the increasing number of older people."

Paul O. Madsen of New York, associate executive secretary of the American Baptist Home Mission Societies, told delegates that churches should be concerned with metropolitan planning and government in order to keep suburbs from declining into slums.

Many churches erected in suburban areas ten years ago may find themselves in blighted environments ten years from now, he said.

Church Construction Expected to Increase

LOS ANGELES.—Spurred by an expanding and mobile population, Protestant church construction will strike new highs for years to come, speakers here at the nineteenth annual National Conference on Church Architecture agreed.

Harold E. Wagoner of Philadelphia, out-going president of the Church Architectural Guild of America, predicted that an average of 6,000 Protestant churches will be erected each year for the next decade.

Hopeful Signs Seen By South African

CAPE TOWN, UNION OF SOUTH AFRICA.—There are signs of an "awakening conscience" among the citizens of South Africa regarding the government's *apartheid* (separation of

Missions Leaders Confer

Leaders of the home missions Christian service centers of Disciples of Christ are shown in this photo as they met in Indianapolis Feb. 3-6 for a directors' staff conference. Left to right are Mrs. Mary M. Dale, executive secretary of the department of institutional missions of The United Christian Missionary Society; Aaron T. Barker of Mount Beulah Christian Center; President Samuel C. Kincheloe of Tougaloo Southern Christian College; E. W. Rand of Jarvis Christian College; Clifton L. Peightal of Yakima Indian Mission; and Harsh J. Brown of All Peoples. Not present in the photo were Henry A. Stovall of Hazel Green Academy and E. G. Luna of Mexican Christian Institute.

—World Call Photo

races) policy. So says Joost de Blank, Anglican archbishop of Cape Town.

Writing in the official publication of his archdiocese, Dr. de Blank said, "I believe we can enter 1959 with a new spirit of hopefulness. One indication of this awakening conscience is ever more elaborate and fantastic justifications for the current racial policy." Advocates of *apartheid*, Dr. de Blank said, are admitting that they have failed to get their ideas completely accepted.

WCC Decision on Catholic "Ecumenical Council" Delayed

GENEVA.—Lack of factual information about the ecumenical council recently proposed by Pope John XXIII makes it impossible for the World Council of Churches to make any specific statement about it now. This was the agreement reached in the recent meeting here of the WCC's executive committee.

General approval was given to an earlier statement by the World Council's general secretary, W. A. Visser 't Hooft, which said that "much depends on the manner in which the Council will be called and the spirit in which the question of Christian unity is approached." He said, "The question is how ecumenical will the council be in composition and in spirit?"

Peace Leader To Visit U.S.

NYACK, N. Y.—Pastor Andre Trocme, internationally known peace leader of France who has witnessed the de Gaullist resurgence in that country and recently visited Poland, Russia and Japan, is coming to the United States next fall on a speaking tour.

An "ambassador of non-violence," Pastor Trocme has been crossing and recrossing borders in eighteen different countries. He speaks fluent German, English and French.

The forthcoming tour is planned for the United States east of the Mississippi and will extend from Oct. 1 to the end of January, 1960. Engagements are being arranged through the offices of the Fellowship of Reconciliation, Box 271, here.

Church Youth Lead In Social Concern

BUCK HILL FALLS, PA. (RNS).—Church youth groups have shown almost the only concern among this country's young people for racial justice, international understanding and decent housing.

This is the opinion of John McDowell of Boston University's School of Social Work, who spoke at a recent meeting here.

Dr. McDowell called on all American youths to recapture some of the eagerness for social reform that their parents had twenty and thirty years ago.

"Many of the tremendously urgent tasks in social reform can never be accomplished unless we can produce some people who are outraged at conditions which are devastating human character and health," he declared. "Let us remember that Jesus said, 'I came not to bring peace but a sword.' "

Religious Programs On Radio, TV Scored

NEW YORK. (RNS).—Religious broadcasts were sharply criticized for their lack of quality and "vision" by a commercial radio-TV official at the annual meeting of the national

Leaders of the first of the current series of "conversations" on benevolence are pictured during their presentation at Jacksonville, Fla. Left to right are Benton B. Miller of Jacksonville, Southeast Area representative of the NBA; Mrs. Edna Matthews of Jacksonville, superintendent of the Florida Christian Home; and James H. Tilsley of Denver, manager of the Colorado Christian Home and NBA representative in the Rocky Mountain area.

NBA Holding Benevolence "Conversations"

EIGHTEEN "conversations" on benevolence are being conducted this spring by The National Benevolent Association of the Christian Churches (Disciples of Christ) and its eighteen affiliated homes for children and the aging.

The purpose of these conversations, according to NBA president Orval D. Peterson, is to seek a cross-section of Disciple opinion about a unified total national program of benevolence.

Two specific points to be discussed at length are, first, whether all benevolence maintenance funds, except bequests, annuities and other special gifts to specific homes, should go into a general fund, and, second, whether the NBA and its area homes should become full participants in Unified Promotion.

Since 1932 the NBA homes have operated on an area basis of support. The various homes serve specific regions and are primarily supported by the churches of that region. Furthermore, the NBA is the only major national agency of Disciples which is not now identified with Unified Promotion.

Opinions expressed by persons invited to the conversations will help NBA trustees to determine future policies on the two significant matters.

The first of the conversations took place in Jacksonville, Fla., on Feb. 26.

Nine were held during March, at Memphis, Tenn.; Wichita, Kans.; Portland, Ore.; Little Rock, Ark.; Richmond, Va.; St. Louis, Mo.; Oklahoma City, Okla.; Atlanta, Ga.; and Dallas, Tex.

The other eight, to be conducted during April, are scheduled as follows:

April 1—Warren, Ohio, Central Church
April 3—Tuxedo, N. Y., Conference House
April 6—Lincoln, Nebr., First Church
April 8—Richmond, Ind., First Church
April 8—Garden City, Minn.
April 10—Berkeley, Calif., University Church
April 14—Lansing, Mich., Central Church
April 14—Los Angeles, Calif., McCarty Memorial Church

Broadcasting and Film Commission.

Herbert Evans of Columbus, Ohio, vice-president and manager of the People's Broadcasting Company, accused churches of promoting artistically "inferior" shows, failing to face the "real issues" of today, and being "too stingy to spend money" on improving religious programs.

He charged that most religious shows lack artistic quality because they "consist of half a hymn and a second-rate speech," and "few ministers have the ability to bring us an experience of worship, majesty and beauty."

In failing to face current social issues, he said, religious broadcasters have neglected "to speak to the frightened little people who are waiting for a ringing challenge and a mission for life."

Mr. Evans called on Christian businessmen to sponsor commercial programs of religious content if they really believe in what they profess.

At this meeting the Broadcasting and Film Commission, an agency of the National Council of Churches, adopted a budget of $1,022,330 for the 1959-60 fiscal year. Disciples of Christ participate in the BFC through the department of public relations of the International Convention.

Four New Churches In Construction Program

INDIANAPOLIS.—Four new churches have signed for the construction service of the Board of Church Extension of Disciples here. This completes the schedule for the new program through 1960.

Churches which will receive on-the-job construction supervision and other regular Church Extension services are Bethany Church, Farmington, N.M.; First Church, Alamogordo, N.M.; Broadman Church, Youngstown, Ohio; and Marple Church, Philadelphia, Pa.

Opposes Youth Dedication Services in East Germany

BERLIN.—East German youth cannot enter whole-heartedly into both confirmation and the "Youth Dedication" ceremonies sponsored by the government, Bishop Otto Dibelius said recently.

Rejecting the idea that the Protestant church had changed its mind about the incompatibility between confirmation and "Youth Dedication," Dr. Dibelius was quoted in a Berlin newspaper as saying, "It is impossible for a child to accept the doctrine of materialism (which we have been expressly told is to be understood as atheistic) and then to be confirmed and to bear witness to Jesus Christ."

"Of course the church is not thinking of simply writing off all the boys and girls who attend the 'Youth Dedication,' the Bishop continued. "It knows all too well that in countless cases they do so only because their parents are afraid that otherwise their children will not be admitted to any form of higher education—as has often been threatened.

"The church will therefore still admit to confirmation those young people who have attended the 'Youth Dedication' only half-heartedly. But a time lapse must be allowed, and the church must be certain that these boys and girls really wish to be confirmed in the Christian faith and to reject atheism."

Beneath the Spire

WILLIAM G. BAKER, 41, of Edinburgh, Scotland, is chairman of local general committee for World Convention of Churches of Christ (Disciples) to be held there, August 2-7, 1960 . . . studied economics at Leeds (England) University, theology at Overdale College, Birmingham, England, and Christian Theological Seminary, Indianapolis; holds S.T.M. degree, is now studying for Ph.D. at Edinburgh U. . . . born in Manchester, England, his wife is the former Barbara Carmichael . . . minister at Gateshead-on-Tyne, 1939-43; at Leeds, 1943-47 . . . secretary of Council of Churches in each town . . . later minister in London, is now evangelism chairman for Scottish Disciples . . . fraternal delegate to 1948 San Francisco International Convention Assembly of Disciples.

Mr. Baker

* * *

MARY ELLA SCHOVERLING, 61, is president of United Church Women from 115 Protestant churches in Houston, Tex. . . . joined South End (now Bethany) Christian Church there in 1915, former CWF president and teacher of Sunday church school . . . chairman world outreach committee, in second term as deaconess and CWF worship director . . . born at Montgomery, Tex., educated at Sam Houston State Teachers' College . . . husband, Dr. Clifford S. Schoverling, died in 1940; family consists of Dr. W. J. and LaVergne Schoverling and two granddaughters, Nancy and Lynn . . . served as worthy grand matron of Texas Eastern Star, 1953-54, and as worthy matron of Houston Chapter, 1932-33 . . . former president Bellaire P.-T.A., founder Southside Garden Club . . . favorite reading is inspirational books; hobbies are people and making speeches!

Mrs. Schoverling

* * *

BOLEKO JOB, 30, of Leópoldville, Belgian Congo, edits *Oyebi?*, year-old Lingala edition of *Envol*, Protestant monthly magazine in French, which Disciples help support . . . fifth and only surviving child of Christian parents, born in Bosobele when father taught with Disciples Congo Mission . . . began studying at Bolenge, on Congo River, while living with uncle rescued from slave traders by missionaries . . . three years later, when father died, returned to native bush village to reside with grandmother and study at village school . . . later completed studies at regional school and became a Christian . . . returning to Bolenge, studied in primary school . . . then taught in regional school, married a French Congolese, led her to become Christian . . . returned to Bolenge, completed four-year teachers' course and was graduated at Congo Christian Institute, then taught at Bolenge and Coquilhatville until moving to Leópoldville.

Boleko Job

—BELL RINGER

WORLD CALL

George Walker Buckner
Editor

Evelyn Honeywell, *Assistant to the Editor* James L. Merrell, *Associate Editor* Janet Sugioka, *Editorial Associate*

Evylin R. Gribble, *National World Call Secretary*

Contributing Editors:

C. E. Lemmon Barton Hunter H. L. Smith J. Edward Moseley

VOLUME XLI APRIL, 1959 NUMBER 4

Understanding Other Peoples

IT would help international understanding if the people of one country would always put themselves in the place of others before judging their actions. This applies especially to acts which result from great provocation.

The trial and execution of leaders of the Batista Cuban dictatorship illustrate what we mean. Many friends of the new Cuba under Castro were shocked at what took place and spoke out against it. Yet the revolutionists had a point when they said that not many of these had protested earlier the terrible brutalities of Batista. Revolutions do not end quietly and properly when people have suffered greatly. Others should understand this.

The case of A. Artukovich (Are-toó-ko-vitch) is another example of what we mean. This man during World War II was Minister of Internal Affairs in Hitler's puppet "Republic of Croatia" which was a part of Yugoslavia. When the Nazi bosses and their native puppets were driven out, he escaped. He later got into the United States illegally under a false name. Since 1951, Yugoslavia has tried to bring him back to try him for alleged war crimes. In January of this year, after long delays and appeals, the United States decided not to return him to Yugoslavia.

The basis of the decision not to send Artukovich back was that it was not proved that he was responsible for the murders committed by those under him and that the crimes were of a political nature.

UNLESS one who reads of this decision remembers his history, he may assume that all that was back of it was failure to prove that the defendant was involved, as charged, in twenty-two specifically named murders. As a matter of fact, these were but a handful out of several hundred thousand killings by the Croatian government. Men, women and children were victims.

As *The New York Times* pointed out on January 16, "Major targets of the purge were Serbs, Jews and Gypsies." *The Times* refers to the "strong religious overtones to the controversy." It recalls the fact that "The wartime Croatian government was closely identified with the Roman Catholic Church."

The Serbs belong to the Orthodox Church. They are the largest religious group in Yugoslavia, though a minority in Croatia. In this terrible period, hundreds of Orthodox churches were burned, some with people in them. The ruins are seen all over the country, especially in Croatia. More than 700 Orthodox priests were killed, most of them in Croatia. Thus, it was not surprising when in 1952 the Serbian Orthodox Patriarch told American guests that failure to surrender Artukovich was hard to understand.

When we recall these circumstances we can understand how, even after all these years, many Yugoslavs resent the recent decision. They point out that the government of which Artukovich was a minister declared war on the United States. They recall that it was driven out by fighters who were allies of America. We may urge all we will that they be content to let those who fled remain where they are. Yet this is not easy for people who have seen loved ones hanging from poles along the streets of Zagreb or in obscure villages. Though we deplore demands for revenge, we shall do well to understand that there may be reasons for them.

"Living in Two Worlds"

ALL Americans need to take more seriously the problems faced by Indian Americans in our rapidly changing civilization. Most Indians want to hold on to the best in their rich heritage—a heritage which most of their white countrymen do not understand at all. At the same time, most of them see the need for adjusting to much of the way of life of the majority.

Two articles in this issue of WORLD CALL throw light on this perplexing situation.

William G. Clark, a Christian social worker at Yakima Indian Christian Mission at White Swan, Washington, states the problem vividly as he pictures the Indian as "Living in Two Worlds." He applies this phrase especially to the new generation of Indian youth, though he has great sympathy for the older generation.

The article by Louise Moseley on page 29 relates the story of a new cooperative Indian program in Utah. The writer sees this and other increased concern for Indian Americans as coming largely from the 1955 study carried on in some thirty Protestant communions. We are glad for this testimony. Study of social conditions should always express itself in action.

Good News of Good Friends

IT comes as good news to people in the United States and Canada that Mr. and Mrs. Charles Green of Manchester, England, will attend the International Convention of Christian Churches (Disciples of Christ) in Denver, Colorado, August 28—September 2. They will come as fraternal delegates from the Churches of Christ in Great Britain and Ireland.

The Greens have been in America frequently and have been guests in many of our churches. Mrs. Green, with their two young sons, spent most of the years of World War II here.

The visit of Mr. and Mrs. Green takes on added importance because of the Assembly of the World Convention of Churches of Christ to be held in Edinburgh, Scotland, August 2-6, 1960. Mr. Green is president of the convention. Mrs. Green, as president of the World Christian Women's Fellowship, is also one of the Convention's six vice-presidents.

In their native Britain the Greens are called on to speak in churches in many parts of the country. They are also active in civic affairs. Mr. Green is the third-generation head of a wholesale grocery and provisions company. A few years ago he was elected to head the national organization of provisions wholesalers.

We welcome these good friends on another visit to the United States and Canada.

Citizenship and Tolerance

ARE there among the citizens of the United States Protestants and others who would refuse to vote for a Roman Catholic nominee for President or Vice-President? Would many of these citizens take such a position under all circumstances? Or would they attach certain conditions to voting for or against a candidate who belongs to the Roman Catholic Church? Are those who hold such views guilty of bigotry? Are they being narrow when they insist that a Roman Catholic candidate for high office owes it to the voters to answer certain questions which they would not necessarily put to a non-Catholic?

These and similar questions are being raised in many quarters as the American people look to the 1960 Presidential political convention and elections. We believe it is good that this should be so. It is much more wholesome to discuss such questions openly and frankly than to push them aside.

An article in *Look* magazine of March 3 discusses some of these issues in such a way as to clear the atmosphere considerably. Much of the article deals with the effect which Senator John Kennedy's membership in the Roman Catholic Church may have on his chances for election to the presidency. In this widely circulated article the attractive young senator from Massachusetts is quoted as stating his views on two of the questions most frequently raised concerning the candidacy of a Catholic. One of these is whether the United States should be represented by an ambassador at the Vatican. The other question is whether we should use tax funds to support private or parochial schools.

Senator Kennedy's response that he would oppose both of the proposals is all to the good. It is especially important in view of the fact that many prominent Catholic spokesmen have taken a different view. Encouraging, too, is his opinion that many others of his church would share his position. Whether this is true or not, Mr. Kennedy's act brings these questions out as proper to be asked.

THE basic concern of citizens who ask about the position of Roman Catholic candidates for office on these issues is over the American principle of separation of church and state. They want no state support of church-sponsored programs. They have seen the development of a great parochial school system by the Roman Catholic church. They know that the hierarchy of the Roman church all over the world seeks state support for such schools. They understand how readily the average Catholic layman would shift some of his parochial school burden to the tax-paying public. They know that legal battles to prevent this are going on constantly in many parts of the country.

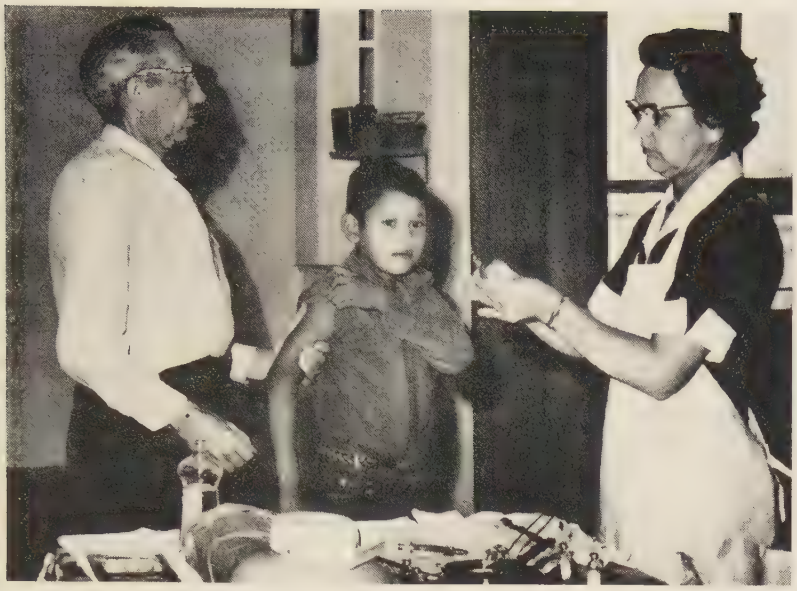
Therefore, when Roman Catholics seek high office associated with great power, these inquiring citizens want to know whether the office seekers hold to the historic view of their country or to the view of the official spokesmen of the church to which they belong.

To ask questions of this nature, then, is natural and appropriate. It is in no sense a sign of intolerance. Intolerance and bigotry would come in only if, in spite of satisfactory response to legitimate inquiries, voters still oppose Roman Catholic candidates *simply because* they hold this religious faith—and not for other reasons they hold to be sound.

It Can Happen Anywhere

Those who had a lot gave a lot. Those who had average means gave average contributions, and those who had little managed to give a little, too.

A METHODIST minister in Georgia seemed to say something very simple when he made this comment on the achievement of his church in Thomaston in dedicating a new $700,000 church entirely free of debt. It *was* a simple statement, especially when linked with the word that the raising of the money had come through no loyalty suppers or door-to-door canvassing. It was also a profound statement. It revealed a key to success in a cooperative endeavor. The achievement was, we are told, preceded by teaching on stewardship. Pledge cards were mailed to all members, who then filled them out and brought them in voluntarily. Then, those who "had a lot" and those of "average means" and those "who had little" did what they felt needed to be done. *This can take place in any church.*



While American Indian parents have always been concerned with the health of their children, the modern clinic provides facilities which until recently were unknown by many on the reservations. Here a county health officer gives a polio shot to a Yakima Indian boy. Disciples brought modern medicine to the Yakima Indians, and this pioneering work led to interest by the government and the eventual opening of the new clinic. The photos on these three pages were taken by Miss L. Dee Warren, national director in the department of audio-visual services of The United Christian Missionary Society.

American Indian Youth—

Living In Two Worlds

By WILLIAM G. CLARK*

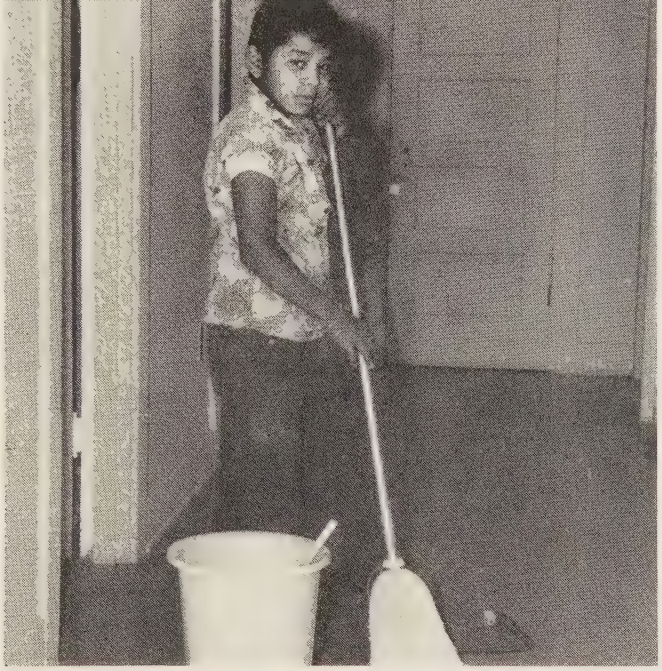
THE noon hour at the public school was over. Those who might have glanced at the four American Indian students near the playground fence would have seen nothing out of the ordinary. These four were sharing the same Coke. No one would have remembered the incident if it had not been for thirteen-year-old Dotty. Shortly after classes resumed, Dotty was found drunk. The bottle sipped at noontime had actually contained wine that had been brought to school by an Indian lad. Before the school day concluded, nine young people were expelled for having some part in the wine drinking episode.

Dotty's story is common enough that we at Yakima Indian Christian Mission—as well as other Indian workers—find ourselves asking, What about Indian youth? What are their needs and problems? How can we as Christians meet these needs and help the Indian young people find a greater fulfillment in life?

But do not get the wrong impression. Neither Dotty's story nor the isolated personal tragedies of other Indian youth

*Mr. Clark, a Christian social worker, is a missionary with The United Christian Missionary Society serving at Yakima Indian Christian Mission, White Swan, Washington.

Girls leave the dormitory at the Yakima Indian Christian Mission to meet the school bus which will take them into White Swan for classes. The Mission is "home" for a number of youth and also is a community center for all young Indians of the area.



This Yakima Indian boy uses a broom and dust pan in fulfilling his responsibility during clean-up time in the boys' dormitory at the Mission. Children at the Mission learn to develop good habits during the formative years.

should suggest that these young people are in a general state of moral and spiritual decay. Thousands of Indian youth throughout the United States are developing into fine, creative persons who are seeking to serve their own people as well as the entire society.

It is accurate, however, to say that the problems facing many Indian youth today are unique in comparison to situations facing other groups of young people. To begin with, Indian young people find themselves facing two different and very real worlds. One world is that known to all of us—a world of hustle, competition, wagering, and status-seeking. The other world is that of a fading past still enriched with "strange" customs, feasts, festivals, and deep family ties, and a world with an entirely different "ladder" for climbing to social acceptability.

It is not easy to live in both of these worlds. It is even more difficult when one is young and does not have the maturity to make proper judgments or to see the whole picture.

A good example of this difficulty can be seen in the experience of Louise. She could not hold back her tears as she explained to her housemother that her father would not allow her to cut her long, black hair. Although many of Louise's school friends wear their hair short, the traditional "Indian" way is to leave one's hair long.

Another example is found in the bitter disappointment of Chester. His parents would not allow him to go camping with his Boy Scout troop but required him to attend the feasts at the long house. The Indian feasts are sacred gatherings and responsible Indian people want to keep their feasts. This is not easy for young minds to understand; a lad cannot readily grasp the meaning of sacred feasts, but he knows well the meaning of his Scouting activities.

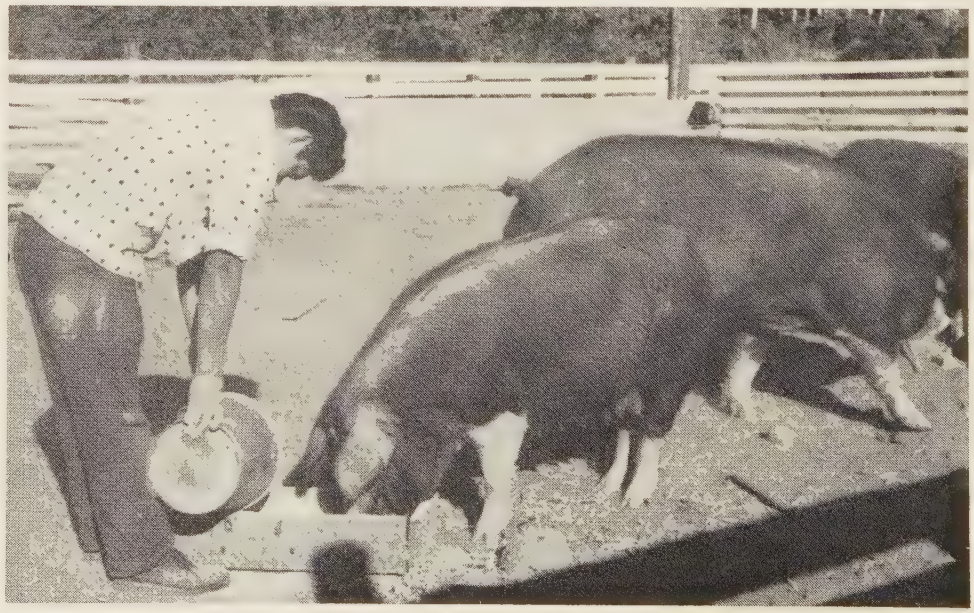
Must Combine Two Worlds

The Indian child, however, must bridge the gulf and combine the two worlds. The child cannot escape the growing dominance of the "new world" over all that his parents and grandparents once held sacred. He cannot escape the situation of integrated schools. When the child's parents cannot bridge the two worlds, or when the parent cannot adjust, the problems of the child become acute.

Now a person not familiar with the situation might well ask, Do not Indian parents understand their children? Do they not want their children to make a comfortable and satisfying adjustment to life? Don't Indian parents care about their children?

But the outsider must be careful lest he sell the Indian parent short. These mothers and fathers have always been vitally concerned about their children, and even today they are working to strengthen and lift up the lot of their young people.

In the old days the Northwest Indians were so concerned that they employed baby specialists to treat their children's physical illnesses and also listen to "baby-land" language. While these Indian parents were em-



Reggie, an Indian boy at the Mission, feeds his hogs on the farm. These hogs have won a number of ribbons in the state contests sponsored by the Future Farmers of America. Reggie's experience with hog raising will enable him to earn a better living for himself than many Indians who have depended heavily on fishing and hunting.

ploying pediatricians, the forefathers of the white settlers were debating whether doctors were worth while at all!

In the old days the Indian parent assumed the responsibility of teaching his child to work, to hunt, to provide for self and for nation, and to be reverent. Today, however, the Indian parent frequently is at a loss over what to do with his children. The parent wants to teach his child to be reverent and to be a good provider. But times are different. Today's parent does not always know the skills that are needed in the modern world to enable his child to become a mechanic, storekeeper, scientific farmer, or schoolteacher. The Indian parent's respect for life is hard for his child to apply to everyday living among whites. Thus in many instances sincere and concerned parents are at a loss over what to do with their teen-agers who need careful guidance and clear limits to their activities.

In tears Mrs. Wahasie told of her dilemma with her teen-age son. She stated that she did not understand her son's school program nor the subject matter of his studies. When he began to refuse to attend school she tried to make him attend, "but he would run from the school bus and I could not run fast enough to catch him."

Discipline Poses Problem

Discipline poses another problem. Indian parents scold but do not spank. This is due partly to the age-old fear that their infants—if spanked—will not like their life with the parents and will go away—and die. The Indian parent has the respect of his child but often needs to place greater limitations on the child.

Generally Indian parents have not entered wholeheartedly into such groups as parent-teacher organizations and other associations dealing with young people. This is due in part to the totally new ideas that these associations present to the Indian people. When the parent does not enter into community affairs the children suffer.

Because the Indian young person's parents find it difficult to take part in community affairs, the Indian youth often finds himself alone. He wants to know the best avenues in life to take. He needs help in developing goals and in testing them. Also he needs greater positive limits. Without help and parental guidance, wrong avenues are selected and goals become dangerously shallow.

The Indian youth is faced with a poverty of good recreational facilities. Rapid strides are being taken to correct this shortcoming, but until greater work is done the pool hall and the bar remain as the "community center" for many Indian young people.

Yakima Indian Christian Mission is now seeking to develop a program that will more adequately meet the needs of Indian youth.

First, our children's home is now working more closely with the Yakima Indian Tribal Court in providing living arrangements for young people in need. Dotty, the teen-ager in trouble over drinking, is one young person placed at the Mission through Indian Court cooperation.

Seeking Effective Counseling

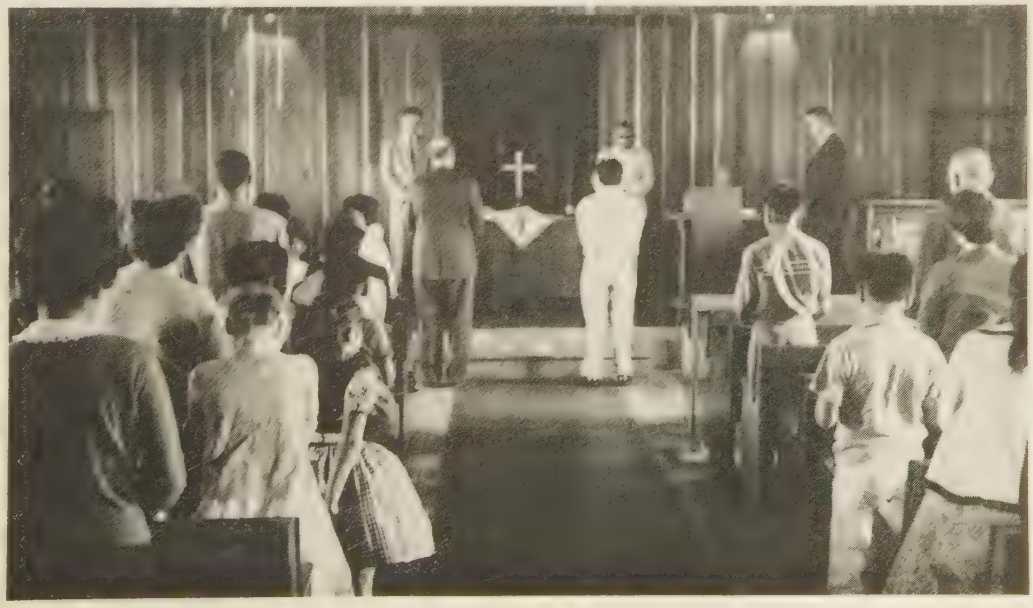
Second, the Mission is seeking to develop an effective counseling service that will strengthen family situations and give guidance to young people in trouble.

Third, a recreational program is being built that will hopefully reach into towns twenty miles from the Mission.

Fourth, an intensive effort is being made to screen Indian youth for advance schooling. Continued aid is needed for students to help them complete their schooling; family ties too frequently discourage the student when he is away from home for a long period of time. Three young people connected with the Mission have gone on to higher education programs this year. Some are also finding training in vocational schools.

Fifth, plans are also under way to develop a community center program at the Mission to provide recreation, education and crafts.

Yet basic to all is the mission's goal to challenge the Indian youth to accept the greater goal—that of finding a fullness of life through serving Jesus Christ.



William G. Clark serves as one of the elders (left) during communion at the Yakima Indian church. On the right facing to the left is Clifton Peightal, director of Yakima Indian Christian Mission. Since the building of the attractive log church at the Mission, interest in the church program has increased noticeably.

Preparing A Ministry Of Healing

Above, second-year nursing students at the Jackman Memorial Hospital in Bilaspur, India, study pediatrics with the help of a doll provided by UNICEF. The nurses' training program is an accredited four-year course.

PHOTOS by RUTH HARNAR*

HELPING to provide a Christian ministry of healing for India is Jackman Memorial Hospital and Nurses' Training School, at Bilaspur. This institution, founded by Disciples of Christ, enjoys a high regard throughout India. More than ten graduates each year leave the nurses' training school to join other Christian medical workers across the land.

Most nurses in India are Christians who have received their training in mission-sponsored hospitals and schools. This opportunity for witnessing through medicine, increased by the critical need in India today for nurses, has prompted Disciples of Christ to strengthen their nursing education program.

*Miss Harnar, now on furlough in the United States, works with the nurses' training program at Jackman Memorial Hospital in Bilaspur, India. She holds a master's degree in nursing education.

ABOVE is the surgical and obstetrical office at Jackman Memorial Hospital and Nurses' School. Second from the left, with three Indian trainees, is Miss Savitri Logan, a nurse on the hospital staff who helps in the training program.

LEFT, Mrs. Martha Bai, seated, and her daughter hem sheets of hand-woven material for use at the hospital. The material was made in the villages of Orissa, India, where Disciples of Christ and British Baptists have a growing cooperative mission work.

Jackman is the largest Christian training school for nurses in the Madhya Pradesh province. Students come for education from ten or twelve other mission hospitals in mid-India.

The course of study at the hospital is accredited by the Mid-India Board of Examiners for Nurses, Midwives and Compounders, an organ of the Christian Medical Association of India. The course is completed in four years and is fully recognized throughout India.

The school is housed in a large building completed in 1953, one of nearly thirty buildings which comprise the Jackman compound.

Dr. Hope Nichoson has been head of the hospital since 1926. In addition to this noted missionary-surgeon, other missionaries of The United Christian Missionary Society at the hospital are Miss

At the Jackman Memorial Hospital, Largest in Mid-India, Disciples of Christ Train Nurses to Answer the Great Medical Needs And to Witness for the Faith Which Moves Them to Commitment

Above is the men's ward at Jackman Memorial Hospital. This building has provided care for some of the hundreds of patients who have come to the institution annually since its founding by Disciples of Christ in 1926.

ABOVE are second-year students at the nursing school, studying in the library. The course of study at Jackman Memorial Hospital and Nurses' School is fully recognized throughout India and approved by the government because of the quality of training.

Marjorie Hill, Miss Ruth Mitchell and Miss Alice Porter. Miss Ruth Harnar is on furlough.

The nurses' training program is growing. Entrance requirements have been raised and quality of preparation is being increased continually. Three nurses have gone out to serve with the United Mission to Nepal.

In India, where Christianity has faced much opposition, the ministry of healing continues to grow in importance. The government has continued to welcome those who come to bring healing. It is a challenge to the church.

RIGHT is a dramatic scene showing one of the "eye camps" sponsored by Disciples in India. Nurses from the hospital at Bilaspur, assisted by the trainees, help the doctors who perform the hundreds of sight-giving operations.

Looking over a possible church site in an expanding section of Newport News, Virginia, are representatives of local, state and national planning agencies of Disciples of Christ—including the Virginia Christian Missionary Society and the Board of Church Extension, Indianapolis. See additional story on page 5.

Partners Build New Churches

By ROBERT H. McNEILL*

MR. A. Campbellite settled himself in his regular third-row pew (just to the right of the center aisle) at the new Westchester Acres Christian Church. The pastor, a "mere whip of a boy" only ten years out of seminary, read from the Bible and spoke:

"We are standing on a new frontier for God.

"We are a new church. We are in a new, otherwise unchurched area. We are getting our roots down firmly.

"We are surrounded by many families of our own 'uprooted' generation. We have a big job to do here.

"Many in this congregation are businessmen and employed women. These people especially realize that we must look to the future.

"Before us is not only a new area but also a new generation. In the 1960's Disciples of Christ are going to need more and better churches—more churches that are strategically located.

"We are calling the 1960's the 'Decade of Decision'. What is your decision—to look forward or backward? To move into new ground or retreat? To witness to God's love and power in our lives or to shut it out and shut it off from others?"

Spoke to Minister

The sermon was over. The service soon was, too. Mr. Campbellite found himself at the back of the church shaking hands with the minister and asking, "Haven't we Disciples built quite a few new churches in the last fifteen years?"

"Yes, we have," the minister replied. "We have started about four hundred new churches."

"Do you mean that we will need four hundred *additional* new churches in the next fifteen years," Mr. C. asked.

The pastor and Mr. C. stepped into the office to look at some figures: "United States population is expected to grow from 175,000,000 in 1959 to 227,000,000 in 1975. If our Christian Churches maintain their present membership percentage in relation to the total U. S. population, the brotherhood will have to add 700,000 members by 1975. This would mean 1,000 new churches of 700 members or 2,000 new churches of 350 members."

"Wow!" Mr. C. said. "That would be about 135 new churches a year for each year of the 1960's."

At this moment the conversation was interrupted. Mr. B. Stonite, a Westchester Acres faithful, came in. The pastor was called away.

"You know, Stoney," Mr. C. said, "our preacher is a dreamer all right. These new church planners are, too. But, I guess they're pretty smart to look ten to fifteen years ahead."

"Don't tell me you're going to bat for the preacher," Mr. S. said. "How come?"

"Well," Mr. C. rejoined, "I was going to add that some of us laymen, who have our feet on the ground, usually have to pull the dreamers through. Believe me, I've had my share of experience in half a dozen churches in my time."

"I was baptized in a country church, but when I took a job in the city, got married and moved into town, we went to the old downtown First Church in Springville. First Church started a mission congregation out on the south side when we thought that there was a need.

"We bought a nice little building from the Presbyterians and had a pretty good time out there for about ten years. Then things started going to pot. The neighborhood was sort of run down. It got worse and worse until people were afraid to go over there for night meetings. New factories were built and a superhighway went through. We found out that it was over a mile from the church to the house of the nearest regular-attending member.

"That was when we laymen really had to start to buckle down and get to work. It took us about two years to make up our minds that we would have to move. It took us over a year to sell the church for about half what we paid for it.

"Then we spent a year and a half meeting in a school auditorium until we could buy a site and get up our first unit.

"You know our church really needed a friend. So I got a business acquaintance of mine, a big architect who had designed power plants, schools and business buildings, to draw us some plans. He drew us a swell set of plans.

"So we went to the bank to borrow some money. The trustees put up their own homes as security, so we

*Mr. McNeill is a national director in the interpretation section of the department of resources of The United Christian Missionary Society.

managed to borrow $50,000. The site cost us $15,000, the architect $6,000, and we got $25,000 for the old building.

"So we had $54,000 to build the first unit. My architect friend had planned it to cost about $125,000 with the sanctuary over the social hall. We didn't have any choice; we just had to chop off the top of the building about eight feet above the ground and meet in the basement unit.

"You know I changed jobs and moved and I don't know what happened to that church. It was about like a new church. It had a nice location. It was across the street from the big Southeast High School and alongside the golf course. The preacher didn't seem to be able to get many people out. I guess quite a few of the neighborhood people did go to the big United Evangelical Presbyterian church that was only three blocks away. I believe that that Southeast Church is still struggling along.

"Then we came over here to this Westchester Acres, and what do you know? It wasn't long before you came to our door and asked about starting up a new Christian church. I'm sure glad that I have been able to help out here. It's the real practical businessmen that have to carry the church through thick and thin."

A Layman's Experience Shows Others The Importance of Cooperation at the Local, State and National Levels in The Strategic Task of Planning and Planting New Disciple Congregations

Just then Mr. Campbellite's wife came to find him, and the story ended abruptly. The pastor came along to shake Mr. C.'s hand as he left and was confronted by Mr. Stonite.

"Why, preacher," he gasped. "Do you know that Mr. C. is taking full credit for putting our Westchester church on its feet? Why, he practically buried the Southeast Church over in Springville before he came over here!"

"He doesn't know that it takes something more than business sense to establish a new church. I'll grant he's a pretty good man in his own line. But he should know that our city Disciple association and our state office helped to lay the groundwork for our church.

"He should know we surveyed several sites with the help of our Board of Church Extension before we chose this one. He should know that Church Extension architects provided us with free consultative service and that our first-unit loan—a portion of which was interest free—was made by Church Extension.

"He doesn't know that the department of church development and evangelism of The United Christian Missionary Society helped us to get the very early planning for the church done properly so that we would have the ministerial leadership, a sufficient nucleus for a congregation, and confidence to go ahead before we even started out.

"Mr. C. should have read an article by Hermon Burke in the March World Call on the 'Recipe for a New Congregation.' It was good. It goes to show that groups of people in new neighborhoods who want to start a church should take advantage of the many years' experience in this field by the people in Church Extension, the United Society and the state offices. This is the kind of partnership we're going to need in the Decade of Decision."

The pastor smiled.

"You know, Mr. Stonite," he said, "our friend Mr. Campbellite is a good man. He doesn't always like my sermons. He disagrees with the majority of our board quite a bit."

"I've been thinking and praying about him a lot lately," the pastor went on. "I think he's coming along, though a little slowly. We'll have to be patient."

Keeps Coming and Helping

"He says my sermons aren't like the ones he heard when he was a boy, but he keeps coming and helps in several ways. He doesn't seem to realize that pastors must try to bring messages to meet people as they are and as they think today, though the basic ideas are the same."

"Mr. Campbellite would agree with our board majority more of the time if he kept better informed about church matters. Why, he doesn't even seem to read church materials or magazines," the pastor continued.

"I'm glad to know that you, Stoney, have read Mr. Burke's article. It is a good article. You've done so well on keeping up on things."

"Which reminds me," the pastor said. "I was talking

Below is a class in La Hermosa Church, New York Puerto Rican congregation being helped nationally by Disciples through the Capital for Kingdom Building program.

—Photo by C. A. Weesner

to Mr. Burke the other day and he was telling about how rapidly the United States is changing. Each state is a little different. Even the individual communities have special characteristics and problems."

"Mr. Burke said that a church establishment manual put out in 1954 already is out of date in some respects. Our boards are now mimeographing a lot of the materials (rather than printing them) to save on costs and make revisions easier as things change.

"Really it's very difficult for me as a minister, with duties in the local church and in city and state projects, to keep up in Mr. Burke's field. I can't expect you and other laymen to know all the answers either.

"We know a few of the complications in preliminary planning, site size, choice of a site, forming a nucleus, loan procedures, loan payment plans, new building materials, developments in church architecture, legal protection of church property, and so forth."

"We know that Mr. Campbellite and those folks over at Southeast Church should have consulted state and national offices in relocating their church and even in starting that south side mission in the first place," the pastor said.

"I wish that Mr. Campbellite had stayed around awhile. I think that he would agree that a good businessman wouldn't start a shopping center without proper investigation and detailed planning. He knows that research firms and special personnel called in on such jobs charge pretty high fees.

"Consultation service is free to Disciple churches from the brotherhood agencies."

"We've looked back on this Westchester Acres situation and viewed its developments from the very first, Mr. Stonite," the pastor continued. "I believe that this partnership and pooling business of our churches has made the difference between success and failure. I don't see why all of our churches shouldn't use these services."

"Yes," said Mr. Stonite. "I would like to see us not only hold our own but grow. I'm sure that there are other areas like ours which are not over-churched, and that there will be more opening up every year. We must pull together."

"Let Us Continue to Weave . . . ."

A Message from Toyohiko Kagawa, Japanese Christian Leader

Editorial Note: *Following are excerpts from a message written early this year by Toyohiko Kagawa, world-renowned Christian leader of Japan. The original statement by the 71-year-old pastor-author appeared in a Christian weekly in Japan.*

IF a tree, by its annual ring, shows the extent of its yearly growth, why doesn't man have such a mark? Even the smallest shell fish adds a new line which shows its growth each year. Then why is it that man has no such "annual ring"? Ah, I see. It is because God speaks to the soul of man, wanting him to transcend the seasons and think of his life as a part of eternity.

Nevertheless, the coming of the new year brings us a sense of happiness. . . . Life might be compared to working in a mine, digging under the ground. We strike with our picks, not knowing whether we will find diamonds or gold. Yet we must keep digging. The past is only an empty hole, and the future is unknown to us until we dig our way through it. Will we find good or evil?

From the time of creation up to the present day of man-made satellites, we have made great strides in increasing our knowledge. To measure our progress in matters of love and self-control is not so simple. But we know that if we continue our world wars and interracial quarrels, mankind will perish.

If we are to see the distant stars, we must adjust our lens carefully. Even the great 200-inch telescope at Mt. Palomar cannot bring into clear focus the farthest reaches of the universe, a billion-three-hundred-million light years away. The diameter of our mind determines the focus distance in our power to see heavenly things. The widening of our spiritual minds gives us some clue to the measurements of the blessings of the Almighty. Yet we cannot increase our spiritual awareness simply by increasing our wisdom.

Nor can the chain of love which leads to world peace be lengthened except through the ties of spiritual awareness. These ties must go out in all directions, like the threads used when a pattern is woven into a fabric. To endure until we have completed the fabric is our mission. A weaver may have to work for three years just to make a girl's brocade *obi* [sash]. Yet we are worried about the time and trouble it takes to make the cloth of one person's spiritual mind. As we understand the process of weaving, the reed of the loom strikes the threads of the woof into place in the warp, where the pattern has been set up by Christ. It is for us to continue moving the shuttle and the reed until the cloth is finished.

So this year again, let us continue to weave the cloth of life.

It is alarming to realize how the weaver's emotions show up in the fabric. Will your weaving be sharp and clear, like stars in the night sky? Or will it be like hazy smoke, drifting in the breeze? Will some of the threads be cut? Will the pattern be splashed with irregularities and indefinite figures? Will the threads be uneven? Will it be pulled tight in some places, loose in others?

In the days of this year, let us go on with our weaving, never resting until the work is finished.

—Photo by Bern Keating from Black Star

A Sunday school class meets at Sam Yek, Disciple mission station in Thailand. Equipment and teaching materials are needed in Thailand, Miss Metze says, but the most urgent need is for more Christian Thai who are certified teachers.

Essentials In Christian Education

An Interview with Miss Mabel Metze

By JANET SUGIOKA

HOW does Christian education look against a non-Christian background? Will this make the essentials show up and the "trimmings" drop away? This was the question Miss Mabel Metze hoped to study when she left Indianapolis for a five-month educational leave. Miss Metze is director of leadership and administration in the department of religious education of The United Christian Missionary Society.

In an interview at her office at Missions Building in Indianapolis on her return from her world tour, she said that she had found some answers to her questions. On her travels she had attended the World Convention on Christian Education in Japan and spent some time in the Philippines, India, Thailand, Okinawa, Hong Kong, Nepal, the Soviet Union, Finland, Sweden and Norway.

Problems Are the Same

She had found, for instance, that the problems faced by Christian education are the same the world over. Christianity is always in opposition to other religions whether they are Buddhism or communism, or the religion of success and materialism which tends to dominate western countries.

In Japan she attended a YWCA conference at Karuizawa, a famous scenic and vacation resort in the mountains. Here she said was need and opportunity for unit-type camping. In a unit-type camp, groups of from eight to twelve live with their leaders as a "family."

"How wonderful it would be," Miss Metze exclaimed, "if the girls at these camps could live and work as 'families' so as to have a Christian family experience! Lack of such an experience is a source of problems in church and school. Providing it is an *essential.*"

Miss Metze was impressed with the statement made by a youth director in the Kyodan, the United Church of Christ in Japan. He said that Japanese Christians are working for the kind of theology that sees members of the church as being *sent out* and does not center in the church as an organized body.

Organization in Japan is likely to become authoritarian with members expecting the leader to take responsibility. It is an advance when the young people take responsibility for church work. Surely this sense of mission is one of the essential goals in Christian education, Miss Metze said.

"In the Philippines," Miss Metze recalled, "I worked with the Tagalog Disciples in their Christian Youth Fellowship spiritual and planning conference. The leadership education group developed this statement:

"The ultimate objectives of leadership education are (1) to help Christian leaders do their work in such a manner that it becomes a witness to their faith, and (2) to help leaders grasp the real nature of Christian leadership and share that concept with young people for the spiritual and moral development of each in the fellowship." These two are basic—essential bedrock.

Took Part in Institute

Later she took part in an institute at Laoag which was attended by pastors, teachers and superintendents of the United Church. Here is what was said there:

"The teacher's job is to help the pupils learn.

"The superintendent's job is to make it possible for teachers to teach effectively.

"The pastor's job is to help church members become more effective in carrying out the teaching task of the church."

"In these findings," Miss Metze said, "the job of Christian education has been stripped to its essentials."

Pointing up another difficulty in Christian education was a conversation that Miss Metze held with an Isneg boy at Union Theological Seminary in Manila.

"He asked me," she said, "how to carry on a program of leadership education in a church where practically no one can read—not even the Bible! What could I

say? Children in his part of the Philippines are taught to read the Ilocano language during their school days, though they speak Isneg. As they grow older they have less opportunity and material for reading and so their reading ability becomes lost. Our concept of leadership education is meaningless in these circumstances.

Directs Pastors

At Takhatpur, India, a plan is in use whereby Disciple Padre Samuel serves as a kind of district superintendent over eighteen churches. All the pastors come in once a month to make reports, study the Bible and get directions for the next month's teaching. Mr. Samuel prepares these lessons.

Since most of the church members are illiterate, he has the pastors teach one lesson over some five times in a week. Then on Sunday they preach on that same lesson. They keep careful records of attendance and Mr. Samuel checks up when he visits. This is an example of leadership education developed to meet the problem of illiteracy.

Miss Metze visited mission stations and schools in Nakon Pathom and Sam Yek in Thailand. In Thailand there is need for equipment and teaching materials, but the greatest need is for more Christian Thai who are certified teachers.

Exciting Development

Asked what she had seen on her trip which she felt to be most encouraging, Miss Metze replied,

"It is encouraging to find such creative attempts as I have described to meet educational needs. However, I think the most exciting development I saw on my whole trip is at Bhilai in India. You may recall that at Bhilai a new steel mill is going in with Soviet help."

At Bhilai a new community church has been established by the North India Christian Council, in which five Christian groups, including Disciples of Christ, cooperate. The young pastor of the new church, Philemon Pannalall, is a Disciple. Through calling and enlisting Christians among the 100,000 people who have come there from all over India, 400 persons have become a part of the Sunday school and church.

"Imagine the problems of language," Miss Metze said. "Church services are conducted in Hindi, English and Tamil. Meetings in other languages are held in homes during the week. The pastor has recruited a strong group of young adults who carry on continuous calling, study, and prayer."

During her stay in the USSR Miss Metze attended services of the Baptist church in Moscow and in Leningrad. In Moscow, she went to the first of their three Sunday services. Each service is two hours long and three similar services are held during the week. Two sermons are preached at each service. The choir of 100 members sings in five of the six weekly services.

"The church was jammed with 2,000 people," Miss Metze said.

"By the time I left at 12:15, people were arriving for the one o'clock service which would be packed in the same way. Many took notes on the two lengthy sermons. During the prayers individual audible responses were frequent, and I saw tears being wiped away."

Parents Take Responsibility

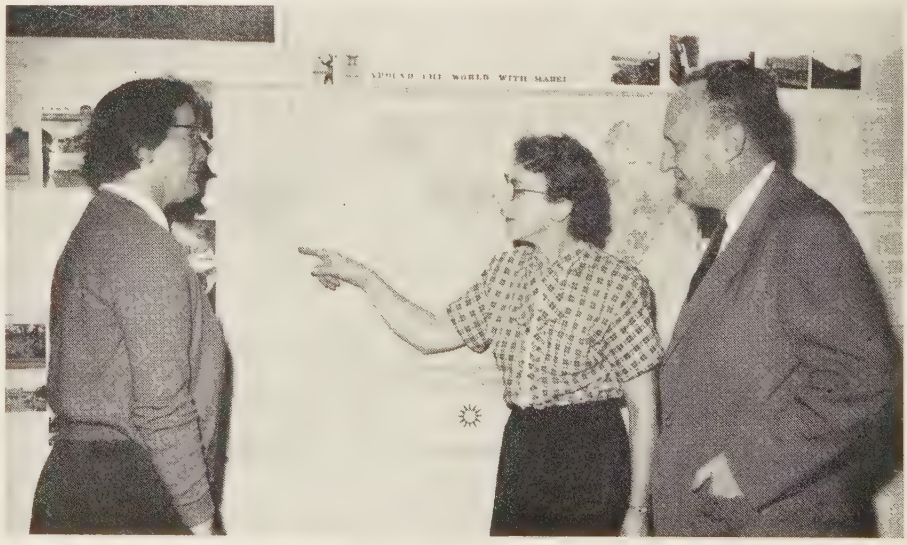
No teaching program other than these services can be carried on. Parents must take full responsibility for teaching their children. There are no fellowship, service or missionary activities.

"Yet," Miss Metze recalled, "I could not help feeling the deep dependence upon God in Christ, as worshipers listened attentively and as they eagerly reached to place their offerings in the offering bags."

There are 5,400 Baptist churches in Russia, 530,000 members and 15,000 new converts a year.

"That the church in the USSR has lived through its time of persecution and is now growing gives evidence of its vitality," Miss Metze said. "Perhaps putting responsibility for teaching religion on the parents is part of the reason for this vitality. Can it be that Christian parents in the USSR have something we would do well to emulate?"

"Truly God works in mysterious ways. I think he is showing me that deep devotion to his will can lead through creative study—and much hard work—to effective ways of working, no matter what the need. This is the real essential."



Miss Mabel Metze (center) points to the Philippines as she tells of her tour, during which she studied Christian education around the world. With Miss Metze are Miss Bonnie Bates of Australia, departmental associate in the department of religious education of The United Christian Missionary Society, and George Oliver Taylor, executive secretary of the department of religious education, vice-chairman of the division of home missions and Christian education.

—Photo by Inabinett

—ADP Photo

A daughter-in-law of the Mustafa Hodja family is shown in this photo with two of her children.

To Save A Family

By WILLIAM J. NOTTINGHAM*

THE telephone rang in an office in Paris. "This is the Ministry of Foreign Affairs. We have received information concerning an Albanian refugee family of nineteen persons in Yugoslavia. If CIMADE can't get them out, nobody can."

Thus began one of the most dramatic stories of refugee work in recent years. It resulted in the transfer of a Muslim family from the East to take up a new life in the West.

Many Records Kept

The months went by after the first phone call, and the files swelled with forms and letterheads of the World Council of Churches, the United States Escapee Program, the UN Commission for Refugees, and several different governments. There were periods of desperation when the rescue machinery jammed with red tape. There was a scurry when financial backing became momentarily doubtful. There was official resistance that called for Paris-Geneva-Belgrade p h o n e calls and inter-consulate action. Once the papers and radios launched a search for the family when all nineteen were suddenly listed "whereabouts unknown." Finally, unexpectedly, the family was crowded into a train headed for the border, and at the last moment a son who had been imprisoned for fourteen months was reunited with them. On October 17 last year the family arrived in France—free at last.

Twenty Members in Family

Actually there are now twenty members of the family. The father, 66-year-old Mustafa Hodja, is the patriarch, presiding over the household in the manner of the Arab world. He is the *imam,* the leader responsible for the religious welfare as well as business and personal affairs. His three sons are painters and bakers, the fathers of three to five children each.

Albania is especially severe toward non-Communists because it is the only Russian base on the Mediterranean Sea. The Hodja family, typical of many, would not be indoctrinated and so suffered confiscation of property, arrest and imprisonment. They escaped to Yugoslavia and were placed in camps under surveillance. No work was provided for them, and travel was restricted to a radius of seven miles. Their plight became known when the Yugoslavian government informed France that if asylum was not granted them somewhere, they would be returned to Russian territory.

CIMADE used Escapee Program funds to rent a small piece of land on the outskirts of Paris, where a prefabricated barrack 115 feet long has been erected.

Recession Began

The economic recession that began just before their arrival destroyed the promises of employment. The first few days were spent in clearing the premises and digging holes to start an orchard. The CIMADE worker assigned to them finally found jobs for two of the men, and the third found one for himself. They have shown an industriousness that will insure the future of the family. The children have entered school.

When the neighbors learned that a refugee family of twenty was being brought to live near them, a letter of protest was presented to the mayor, who tore it up in the neighbors' faces. The people changed their minds when the family arrived and was found to be clean, quiet and friendly. Now, even though they cannot yet speak French, the Hodjas have won the respect of all. Another refugee family from Albania gave $1,000 from savings to help install them, and furniture was donated by French Protestants.

The total cost of the Hodja project was less than $10,000. But it required the existence of a number of governmental and church agencies, skilled in such affairs and sympathetic to the need. CIMADE and the WCC's department of interchurch aid and service to refugees did more than *work* on this case, though. They made it a subject of their *prayers.*

Speaks of Spiritual Unity

The *imam* of the Albanian family speaks of the spiritual unity which makes him a brother to the Christians, and he expresses his profound gratitude for their compassion.

Because of Christ's love for suffering humanity, the Hodja family could count not only on the faithfulness of the CIMADE and WCC staff members but on the generosity and unity of Christians everywhere who make their work possible.

The church as a witness to the salvation of God—that's what it took *to save a family.*

*Mr. Nottingham, a minister of Disciples of Christ, is in Paris helping with the administration of CIMADE, ecumenical service agency. He is a fraternal worker under the sponsorship of Disciples' Council on Christian Unity and supported by Week of Compassion funds.

WORLD CALL

God's Families

Study Materials Prepared for National Family Week Stress Biblical Bases of Family Life

By RICHARD E. LENTZ*

WITH the help of his family, the man across the street shoveled snow from his walk and driveway. A friend driving by called out, "Is that your family?" My neighbor proudly admitted that it was. "Yes," he said, "this is my family."

It is his family—wife, children, grandchildren—but not exclusively so; for there are others besides him who hold claims on them. Every one of them and all of them together as a family belong to God. They are *His* family, too!

In the Protestant churches of America during National Family Week, May 3-10, many of us will be examining again the biblical bases of family life. First among these is God's ownership of families.

Our God is a family God. He created and he sustains families in love. No family is beyond the reach of his love nor can they exhaust his love for them. We live in families because it is his good will and purpose that we should do so. In fulfilling this purpose certain spiritual values are realized which are otherwise unattainable for us. He is known as "our Heavenly Father." Our fellow man becomes "our brother" and our home becomes a "household of faith."

Bible Teaching Clear

The Bible is clear in its teaching that families, no less than individuals, belong to God, their creator. He has entrusted to them, as his stewards of life and love, the bearing and rearing of children, the mutual inspiration and comfort of persons in marriage, and the guidance of youth in faith to maturity. Families may forget who they are or what is their main business or primary loyalty, but in fact they remain God's families and his love for them continues unabated.

The special emphasis of Family Week upon the biblical bases of family life offers churches an opportunity to remind families of their God and of *his dependence upon them.* The literature prepared for the observance stresses the divine ownership of *all* families and the special responsibilities of Christian families because of the revelation made to them of God's redeeming love in Christ. This is a revelation to which they are obliged to bear witness because of their Christian faith and commitment.

Many young adult or parent study groups will give several months to more intensive consideration of family stewardship. They may use the Bible as a direct sourcebook or they may follow an elective course such as *Your Family and Christian Stewardship,* by Mrs. Florence M. Sly, published by the Christian Board of Publication, St. Louis.

Hearthstone magazine, parents' periodical of Disciples of Christ, regularly includes study articles on different phases of family stewardship. A new book of parents' or mothers' study programs will be published in May. It is called *Hearthstone Parent Program Series I,* "Religious Growth in the Family." Family Week is used in many churches as the occasion for organizing a regular parent study program. It may help create interest in your church.

Jesus Knew Scriptures

Luke tells us that Nazareth had the honor of being the city in Palestine where Jesus "had been brought up." When you turn to the fourth chapter of our Third Gospel where this phrase occurs, you are impressed by the results in conduct of Jesus' up-bringing. "He went to the synagogue, as his custom was, on the Sabbath day." He opened the book—the scriptures of his day—and read from it. He knew where in his scriptures to find what he needed and wanted, and how to interpret what he read. The Jewish family, even in our time, brings up its children in the religion of their fathers.

Christian families have this privilege also. They bear witness to their religious faith by bringing up their children in that faith. When Christian belief and experience are sources of strength and joy, naturally members of a family will wish to share these blessings with others of their own household.

Home Cooperation Vital

New Testament families were centers of religious instruction. They were places of informal "breaking of bread and the saying of prayers." A major aim of Christian education today is to help modern families recover these features of New Testament life. All of the better materials and courses of study of church schools are developed in anticipation of home cooperation. Parents, individually and in teams, are used throughout the teaching program of the church. There is value to the church in the service rendered, of course, but the parents themselves, through this church responsibility, develop understanding and skill basic to Christian nurture at home.

Churches realize that some children and young people will not receive helpful guidance for religious growth at home. Although never ceasing its effort to interest indifferent parents and homes, the church has no honorable alternative, in the meantime, but to serve as a substitute parent where families ignore their religious obligations.

Family Week focuses attention upon families and the spiritual significance of their life. It is a good time to invite families to become more active in Christian education. This is your church program of education. *Does your family belong?*

*Dr. Lentz is national family life director for The United Christian Missionary Society. This article will be of interest to study groups within the Christian Women's Fellowship as well as to others of the church concerned with family life education.

Finding The Need In Home Missions

Basic Goals Stay the Same But the Conditions Change

By MARY M. DALE*

In the early 20's, a fifth-grade class at Hazel Green Academy, Hazel Green, Kentucky, posed against the background of a school building still in use.

THE nineteenth century was a great century for American Protestant Christianity. Various communions were anxious to permeate American life with Christian emphases and so they developed vast and elaborate home missions.

The main focus was the move westward. Together with this was the desire to give a Christianized conception of civilized living to special groups of people. These included Indians, Negroes, Eskimos, Mormons, Orientals, Mexicans, and European immigrants.

Women were concerned with this home missions task and set up many local and state organizations. They formed their own national missionary societies and often developed specialized lines of work in an effort to serve minority groups.

Following the end of the Civil War in 1865, revolutionary changes took place in our country—changes in industry, transportation, communication and agriculture and in the growth of cities. In the intellectual world scientific thinking upset traditional patterns.

America was facing dynamic transformations. Churches were confronted with new social situations and new patterns of thought. Social changes were concentrated in cities; geographical frontiers were disappearing while new frontiers were emerging. Home missions found that new occasions taught new duties.

About this time—some eighty years ago—the women of Disciples of Christ saw the need for special work among the Negroes of Mississippi. In keeping with trends of that day, they started a school. Similar needs were found among the people of the mountains of Kentucky and Tennessee.

Later, work with Negroes was started in Alabama, Virginia and Texas; missions were opened among the Orientals of the West Coast and the Mexicans of Texas. In 1921, after the formation of The United Christian Missionary Society, Disciples organized a mission among the Yakima Indians near White Swan, Washington. During the years, Disciples of Christ have sponsored some twenty institutions offering varied services to neglected peoples.

Disciples still continue their institutional program today. Different factors have threatened traditional patterns at various times. Following World War II many more revolutionary changes took place. Population increased, people moved and cities mushroomed. The rise of industrial man represented a new type of need and the Supreme Court made a far-reaching decision regarding integration. Changes were also made in the mission program in an attempt to keep abreast of the needs of the people.

Maintains Seven Institutions

The United Christian Missionary Society through the department of institutional missions now maintains seven institutions. Churches and communities have realized needs and accepted the challenge for much work formerly maintained by mission institutions. Growth in applied Christianity has taken place. Many physical needs such as better roads have been met. In many places local citizens have become vitally interested in and responsible for services which had formerly been mission projects.

For example, as educational facilities increased, the local community in Tennessee saw fit to take over Livingston Academy. The Community Chest of San Antonio began contributions to the support of Mexican Christian Institute. Only last summer the United States government provided an adequate medical and nursing staff for the Yakima Indian reservation. The need for the clinic at the Mission ceased and the clinic was closed. Since last July the administration of Jarvis Christian College has been transferred to a self-governing board.

The value of interdenominational cooperation has also become apparent. Several years ago Disciples of

*Mrs. Dale is executive secretary of the department of institutional missions of The United Christian Missionary Society.

Christ began to cooperate with the Congregational Churches to provide college education for Negroes in Mississippi. Thus Tougaloo Southern Christian College came into being. It is maintained jointly by Disciples of Christ and the Congregational Churches.

Today we see a trend developing for more emphasis on a program for the entire community. Adult education is becoming more important.

Thus Mexican Christian Institute has classes in English for those desiring naturalization. Hazel Green Academy in Kentucky cooperates with other agencies of the community in providing classes in such courses for adults as auto mechanics and plumbing. Through the church programs at Yakima Indian Christian Mission and at All People's Christian Church and Community Center we see a program with a Christian emphasis for all ages. Jarvis College through its program of Fundamental Education is working directly with communities for improvement. Tougaloo Southern Christian College provides many capable teachers for the public schools of Mississippi.

Churches Serve Community

In the midst of the great urban growth, city churches are seeing the necessity of serving their communities. Some have found it possible to employ a social worker and create a program that meets the needs of the individual community. Inner city churches are finding the challenge at their door step; suburban churches may find the challenge in an area of the city some distance from their location.

All of this points up the importance of the mission institution's communicating and cooperating with all groups who strive to promote a better community. No church or any other agency can progress by trying to go it alone. Each group has a contribution to make to the entire community and each needs to support the other.

Leadership Developed

The minority groups which Disciples have served through the years have developed some leadership among themselves. We have passed the day of doing something "for" others; now we work "with" them. In this way more and more leadership and better Christian character will be developed.

In this fast-changing world, sometimes it is difficult to know where the greatest need exists. In mission work as in the secular field, research has become an important item. So along with training for social workers, teachers, ministers, business managers and administrators, we add training in research techniques. All workers in home missions, as in any Christian vocation, must have a sense of mission in life that has the service of humanity as its goal.

Yesterday our fathers had a vision and acted to make it come true. Today we continue with a different pattern but the same goal. Tomorrow we must keep alive the pioneering spirit, and we must continue to speak in acts of service and love to man. We must reaffirm the essential value of every individual. We are still only scratching the surface of the missionary challenge in America.

UNEMPLOYMENT, inflation and survival all were words figuring prominently in public debate as President Eisenhower presented his new budget to Congress. The budget message merely focused the debate between opposing schools of economic thought. Conservative philosophy, embodied in Mr. Eisenhower's budget, cited inflation as the great peril. This view is that federal spending can not be used to increase national productivity much above the present rate without pushing prices of commodities up faster than production.

Liberal economists took a different view on federal spending and initiative. They pointed to the nearly 5 million persons still unemployed some months after the country was supposed to be well out of the recession. About 22 per cent of industrial capacity is still idle. Moreover, they say, our annual rate of growth is lagging considerably behind that of Russia and China. U. S. annual rate of industrial growth is now about 2 per cent a year, against 5 per cent in 1947-53 and a 50-year average of 3 per cent. Russia is supposed to be growing at the rate of 6 or 7 per cent annually. Liberal U. S. economists say we must come close to matching this or resign ourselves to a large unemployed population and the possibility of eventually becoming a second-rate industrial power.

Walter Lippmann, syndicated newspaper columnist, sums up what may be the great debate of the 1960 election campaign, thus: "The bulls will accept a certain amount of inflation because they regard deflation, which means unemployment and the restriction of public services, as the greater evil. The bears, on the contrary, think that inflation is the greatest of economic evils and, to avoid it, they are reconciled to a certain amount of deflation."

ON the world scene, a great idealistic program is about to complete a decade of service to mankind. This is Point IV, the government technical assistance program adopted from missionaries, that fights poverty, ignorance and disease all over the world. As of last June, the U. S. program alone had 5,000 American citizens working in 48 nations and 7 dependent territories. The U. S. spends about 172 million dollars a year through our own projects and those of the United Nations. Some of these nations we started to assist ten years ago have made great strides towards conquering disease, hunger and illiteracy and have trained personnel with which to take the first giant steps into the industrial age. To help with this industrialization the Congress set up a $300 million loan fund for 1958. The President is asking them to increase this to $700 million this year.

Although the Soviets put the first Sputnik into orbit, the U. S. may have put up something much more important ten years ago when it inaugurated the Point IV idea. In this second decade we also face increased Soviet competition in the economic development field. It is important that Americans recognize the unique potential of the Point IV idea in the decade which is just ahead.

Your Church Looks at Its—

Safety Precautions

By SAMUEL F. PUGH*

"CHURCHES are more susceptible than anybody! It's a wonder more of them aren't sued. Certainly there are plenty of opportunities. Somebody ought to do something."

Who can answer such an accusation? And what can be done to safeguard the churches that are "more susceptible than anybody?" Most of our readers could make a long list of actual instances where persons have been injured or property has been damaged because various churches failed to take certain obvious precautions.

In spite of the tremendous building boom in the erection of new churches, thousands of church buildings could well play host to "an accident looking for some place to happen." In newer buildings, too, there are evidences of carelessness that could claim unwarranted costs in life and money.

Stairs with no handrails, home-talent wiring, oil-soaked paint rags, sharp tools on tables, machines without safety guards, poisons within children's reach, running motors unattended, ice-caked porches, uprooted sidewalks, old-fashioned ice boxes, open-end balconies, dead and dangerous tree limbs, low hanging clothes-lines, broken-down step ladders—all these and many other everyday situations invite disaster.

Church Is Responsible

The church is responsible for its negligence whether the death trap be inside the building or outside, on the lawn or at the parsonage. A congregation is susceptible to law suit, and (in many states) the individual members may be sued—if the church is not incorporated. Whether a suit is ever brought or not, certainly the church, which exists for the spiritual, social, moral, and physical welfare of people, should be concerned enough to take whatever precautions "welfare" may imply.

Some congregations may not have given attention to their many responsibilities for safety. Most boys, having an adventurous whim, like to climb, especially in dangerous places. A fall or jump off the parsonage garage roof, the use of a handy ladder to reach the first spike of a telephone pole, a fall into an old well that everyone thought was covered, an accident involving a car backing out of the church driveway may mean that the church hears the words "contributory negligence" spoken by the judge who gives the verdict.

In most churches the trustees and the department of property are the ones to whom authority is given to care for the precautionary measures involved in the foregoing situations. If they are two distinct bodies, they should confer regularly. A better way, it would seem, is to have the trustees be the nucleus of the department of property. At any rate, at least two trustees should be voting members of the department. The minister, too, should work with the department and feel free to make suggestions as needs arise. The congregation will appreciate being given a résumé of the various reports that go to the board and the actions taken by the committee.

We suggest here some specific things a church can do to assure greater safety for all concerned:

- Create a property department or committee and make it responsible for directing the policies of the church in regard to the care, protection and expansion of the house and grounds. See that the policies are brought to the board for approval and that all major issues are referred to the congregation. See that the committee has a budget—and also the authority to use it.

- Have a dependable insurance man evaluate the adequacy of the overall insurance now carried by the church. Give consideration to fire, theft, wind, and a comprehensive liability coverage that will protect against suits of any nature.

It is important to have the right amount of insurance as well as the right kind. If a church does not know insurance it should know a good insurance man who serves a reliable company.

Should Hold Inspections

- Hold quarterly inspections of all buildings and grounds, tools and equipment. Look for hazardous walks, steps and driveways. See that broken chairs are repaired or discarded, cracked windows replaced, and faulty light fixtures reported to a licensed electrician. The caretaker should make the survey with the property committee. The inspection, on some occasions, should be made when the fire inspector makes his rounds—and his instructions should be followed to the letter. Every closet should be opened for him and every "skeleton" corrected at his command.

When closet or shelves in a classroom or Boy Scout meeting place are found to be clean and in order, a note of commendation may be left, but a cluttered closet would "merit a demerit" in the form of a courteous note.

- Oversee the equipment and tools that belong to the church. See that the organ and pianos are tuned

*Mr. Pugh is national director of church development for The United Christian Missionary Society. This is one in a series of articles dealing with problems faced by congregations.

"Better a Thousand Precautions than a Single Catastrophe!"

regularly (in "harmony" with the music committee of course), that the furnace is prepared for winter, and that electric light bulbs are replaced, using the kind of ladder needed for the purpose. Be sure that capable persons are put in charge of audio-visual equipment and office machines and that electrical devices are properly grounded.

• Furnish a suitable shed or room for the caretaker's tools—for their protection and the protection of persons who might be hurt by them. Remind the caretaker to leave no tools where children or passersby might step on them or stumble over them. Remind him, too, to keep the door to the tool room locked.

Protect Valuables

• Take necessary steps to protect whatever is of value to the church. If there is no fireproof safe, recommend that one be purchased. Important papers might well be placed in a safe deposit box at a nearby bank. A second roll of the church membership should be in the hands of the membership chairman.

Many important and irreplaceable records have been destroyed in various ways, though largely by fire. There are so many copying machines in use these days that it would not be difficult for a church to have photostatic copies made of its important papers.

Burglars seem to think that the day's offerings are hidden in the church office. Hence the stories of break-ins, usually with little monetary loss except the damage to doors, locks, windows and an occasional safe. Usually the burglary is done by an inexperienced person who might have been stopped by a good strong lock. City churches usually leave their morning's receipts in the outdoor depository at the bank. It is well to do this during daylight hours—and well, too, to have such offerings insured against theft. The serial numbers of all office equipment should be recorded and kept in the safe deposit box. This will give the police a running start in case typewriters and adding machines are stolen.

• Another precaution involves those who drive cars for the church. How casually many churches entrust their youth to inexperienced drivers in an old bus or other vehicle. Most "releases" signed by parents before a trip is taken will not stand up in court—and certainly will not restore a lost loved one.

Do the Little Things

• Do all of the little things that you may wish you had done—when it is too late. Be sure the nursery is never left unattended. Request police protection if the church needs it. Ask a lawyer how to incorporate your church—then follow his instructions. Teach the children what to do in case of fire, and publicize the location of fire extinguishers and fire alarm boxes. Build a ramp for the older persons and those with heart difficulties.

Must one be an alarmist to take such precautions seriously? That may be one word to use, but what we have been saying is already "standard procedure" for many congregations. Better a thousand precautions than a single catastrophe!

Has your church looked to its safety lately?

STEPHEN Neill, who has previously written two important books—*Christian Faith Today,* dealing with the impingement of modern life on personal beliefs, and *The Christian Society,* stressing the importance of the church in our present culture—now approaches our Christian faith from the point of view of the "inner man" and makes an introspective and psychological study in his newest work, *A Genuine Human Existence.*

It is Bishop Neill's contention that "Human nature has once been seen in its fulness—in Jesus of Nazareth," and he makes a careful examination of the psychology of Jesus as revealed in the Gospel narratives. In doing this he makes allowance for the element of paradox in the nature of Jesus and meets some of the critical appraisals of Jesus that have been made by noted writers.

The chief body of the work, however, is made up of a scholarly examination of human personality in which the author brings to bear a wide knowledge of psychology, psychiatry and literature. It is a carefully written book, closely argued, but at the same time the premises that the author takes are clearly stated and outlined. It is a book for the "underscorer" with a reference index of both names and subjects which makes it a valuable addition to the religious library.

ALEXANDER Miller, in the second of his books published in the "Christian Faith Series," with Reinhold Niebuhr as the consulting editor, writes this time a book called *The Man in the Mirror.* He discusses the present preoccupation with introspection but believes that a better understanding of self can be obtained within the great tradition of history and our Christian faith. The dramatic method of the Scriptures in focusing history on an individual life—Jesus of Nazareth—is to this author as valid as an analytic method of introspective examination of Christ and self. His contention is well stated in one paragraph, "It is at this point that we have to call most seriously in question that preoccupation of self analysis which I began. If it be true that the self is constituted chiefly by history and community, then the elucidation of the meaning of life will be in pretty direct proportion to our participation in the issues of history and the concerns of community. The Bible and tradition alike declare this to be true—that man is essentially not a natural man or a rational man but a Covenant man who is most himself when he is incorporated into the community and least himself when he is cut off from it in a preoccupation with the self."

ACCORDING to Norman Hill and Doniver Lund *If the Churches Want World Peace* they must do two things: develop a sound ethos or common ground for peace and build up a body of understanding. The church in the natural human desire for ethical clarity has often forgotten the complexity of the problem of peace in a world of power politics. Doniver Lund, as a graduate student at the University of Nebraska, wrote a Doctor's thesis bringing together the pronouncements and actions of the churches on peace throughout this century. Norman Hill is a professor at the same Uni-

(*Continued on page* 42)

Priests and laymen of the Ethiopian Coptic Orthodox Church pass alongside Trinity Church in Addis Ababa on their way to services. The Ethiopian church is one of the oldest in the world, dating to 330 A.D. Disciples, through their 1959 Week of Compassion offering, are helping this ancient church to improve its facilities for witnessing to the African peoples.

—RNS Photo

New Life for Ancient Churches

Churches of West Strengthen Fellowship with Middle East Christians

TWO of the ancient churches of the Middle East are making a more effective witness today among their non-Christian neighbors. This is due in part to the concern demonstrated in recent years by Disciples of Christ and other communions of the West.

The Eastern Orthodox and Coptic Orthodox churches, which for many centuries have been heroic custodians of the faith in the shadow of Islam, are experiencing a renewal of their life. The marks made by centuries of persecution, poverty and isolation are being wiped away in these recent generations of East-West understanding and partnership.

In 1851 Disciples launched their ill-fated mission to Jerusalem, a pioneering effort in which James T. Barclay hoped to "take the gospel" to the Bible lands. Years later Disciples became impressed with the fact that the forces of Christianity were already a part of the life and culture of the Middle East. Since the earliest days of the church, the Orthodox bodies had been making their witness. Like many in the West, Disciples felt that the mission of their churches was not to launch ventures to "take the gospel" to the Middle East. They felt that more could be accomplished by the strengthening of these native forces already there.

So it is that Disciples have joined with other Western communions to help in the renewal of Orthodoxy in a half-dozen lands. With Week of Compassion funds—and through effective channels created by the world ecumenical agencies—Disciples have helped to build seminaries and churches, provide literature, begin youth programs, educate lay leaders, and support local outreach programs. Where evangelistic missions have largely failed, the mission of partnership has succeeded.

Several years ago at a consultation of youth leaders sponsored by the World Council of Churches, George Tohmeh said of his own people:

"Christianity has been distorted in the Near East, and Islam meets a divided and weak Christianity. What has happened to Christianity since the seventh century to make it almost disappear in the Near East? How can it be revived in this part of the world which was its home? If this revival is a dynamic one, the Arab world may be able to render service to the whole world by showing it how to understand and to cope with Islam."

This hoped-for revival of the Middle Eastern church is taking place—slowly and painfully for some—with marked results. The Muslim world is seeing the renewal of an ancient church which has its roots deep in the past but its eyes on the future.

What has been the history of the Orthodox communions?

Up to the fifth century the church, despite her wide extension from the Atlantic to the Indian oceans among many diverse peoples, still was a united church. The common acceptance of Scriptures, creeds and sacraments bound together the Christians from the Roman Empire to faraway Ethiopia and India.

During the fifth century, however, serious theological and political conflicts resulted in the split of eastern Christianity into three main groups, with a number of smaller sub-groups. Then in the eleventh century came the great division between the Latin West and the Greek East.

CONTINUED

Out of the fifth-century disagreements grew a body of churches called "Monophysite" ("one" and "nature") because of their belief in the unity of the nature of Christ despite the decision of the council of Chalcedon in 451 A.D. These churches today continue as the Old Syrians, the Armenians of the Church of Armenia, and the Coptics of Egypt and Ethiopia.

This division left in the mainstream of Christianity the churches centered at Rome and Constantinople—the West and the East. But the assaults of Islam weakened the Eastern church and encouraged Rome to take on more and more authority and jurisdiction. The rivalry ended in the great schism of 1054 and a break in communion. The anti-papal Catholic Church of the East stressed its loyal adherence to the primitive faith by proud use of the adjective "Orthodox" which means "right-teaching."

IT is among these ancient churches—the Eastern Orthodox and the Coptic Orthodox—that Disciples and other communions have been cooperating in recent years. This partnership has taken place in many countries of the world, but in the Middle East it has involved the Orthodox of Turkey (seat of the leading Patriarch of Constantinople) and the Holy Land, and it has included the Coptics of Egypt and Ethiopia.

Lines of communication were established between Orthodox and Protestants as far back as the sixteenth century. Through the years the fellowship has grown. While maintaining their belief that they are the "historic church" in its fullness, the Orthodox have taken an active role in the search for unity among the world's churches and have been sympathetic toward the ecumenical movement. Two Orthodox archbishops have served as presidents of the World Council of Churches.

Most of the Disciple contacts with the Eastern and Coptic Orthodox churches have been since World War II. Following the war, Disciples sent representatives to Europe to aid in relief and reconstruction. This program involved the Orthodox, especially in Greece.

THESE contacts have been maintained and strengthened over the years through the channels of the World Council of Churches. In 1950, the WCC asked Robert Tobias, a Disciple then on their staff, to visit Turkey to establish closer contacts with the Orthodox church there and to see how the West could help the Orthodox in their ministry. For Disciples, this meant increased fellowship with the Orthodox churches and the eventual channeling of thousands of dollars in material aid through the Week of Compassion offerings.

This material aid is making possible the re-equipping of theological seminaries. It is also helping to improve the physical condition of the buildings which house the churches and schools. Many of the churches have suffered destruction of property and because of lack of funds or other reasons have not replaced it.

In the 1959 Week of Compassion budget is a $26,350 item designated for the ancient churches of the Middle East—for church development and leadership projects.

The result of a recent project: The Orthodox training center at Halki, an island in the Bosphorus, had been facing the necessity of closing down for lack of funds and students. Last year it reported an enrollment of 70 and was rapidly expanding because of the concern and help of Christians abroad.

Among this year's Week of Compassion projects is aid for the Copts of Ethiopia. The Copts in Egypt—two million strong—are still a minority. They predominate in Ethiopia, which has been a Christian nation since 330 A.D. Most of Ethiopia's ten million Christians are adherents of the Coptic Orthodox Church, and the present emperor, Haile Selassie I, is a Copt who appoints the church's archbishop.

The Theological School of the Holy Trinity in Addis Ababa, Ethiopian capital, was founded by the emperor at the end of World War II. The need for rapid expansion of this seminary was cited by a spokesman of the seminary recently:

"In the Orient all things happen slowly. Only time is not on our side. The Muslims are organizing themselves. There are over 100 million pagans in this continent, and if we do not rise to the occasion, not only will these millions be lost to the church, but we might lose some of our own, too, who are thoroughly dissatisfied with the inactivity of the church and because of their lack of interest in the social problems of the day."

WHY strengthen the Coptic church? Why not send missions from abroad to convert the whole population to a Western brand of Christianity?

This same Coptic spokesman, who is a fraternal worker sent from the Mar Thoma Syrian Church of India, continues:

"My deep conviction is that this church is a church of destiny. Otherwise God would not have preserved this church in this unique manner—united, ancient, indigenous, and independent, with a Christian king. It must be to become the . . . instrument for the evangelization of this great continent."

This ancient church, through its increasing facilities and expanding program, is in a position to witness as an *African church* to the African people.

Opportunities for exchange of leadership have been opened in recent years. In 1956, Professor Atiya of the Egyptian Coptic church was on the campus of Christian Theological Seminary in Indianapolis. In 1957 Dr. Tobias visited the seminaries in Jerusalem, Istanbul, Athens and Cairo, with the view of determining what projects Disciples might underwrite to help the leaders of the ancient churches receive more and better training for their tasks.

THE funds from the West also have helped the Eastern churches achieve a greater degree of internal unity. Gifts are providing a small quantity of paper to help with the publication of a religious weekly paper and a monthly magazine. These printed materials provide vital means of communication among the churches and between East and West.

Help from Protestant churches has made possible the securing of a secretary to begin youth work in the Middle East. Three thousand dollars of Week of Compassion money this year goes toward the establishment of a unified youth program.

Dr. Tobias, who has had close contacts with the ancient churches and who as associate executive secretary of the Council on Christian Unity has represented Disciples in dealings with these churches, says:

"The help which Disciples give is probably most valuable to the Eastern churches as an evidence of willingness to share in fellowship. These churches have been for centuries isolated units in communities that are either indifferent or openly hostile. Fellowship with Disciples and other Protestant groups is like a transfusion of courage and hope."

In an ancient, symbolic ceremony the Armenian Orthodox Church in North Syria enthrones its new head. This church is one of the ancient Eastern Christian bodies which have had a gradually increasing fellowship with Western Protestants.

—RNS Photo

New Avenues of Service to Indian Americans

By LOUISE MOSELEY*

Mrs. Elwood Nichols, member of the Ogden, Utah, Christian Church (right), teaches a released-time religious education class at the Protestant Center, Intermountain Indian School, Brigham City, Utah. Mrs. Nichols has taught every year at the school since it opened in 1950. The Navaho children are currently in the fifth year of an eight-year educational program.

THE study of Indian Americans which was carried on by some thirty Protestant communions in 1955 captured the attention of church people more effectively than any other home mission theme in recent years. Women's groups not only stepped up their support of traditional mission centers; they also listened to the pleas of several national organizations on behalf of Indian welfare. Women wrote to their Congressmen about legislation affecting the Indians, and some of their letters were read into the *Congressional Record*.

What is happening now, four years after the study?

One of the most important results of the 1955 home mission study has been the development of an understanding that Indians should be consulted about matters affecting them, before laws are enacted or programs put into force. It has taken white Americans, even church people, a long time to grasp this idea.

Where churches formerly considered missions on the reservations to be the only means of serving the tribes, now it is understood that Indian Americans need a Christian ministry both on the reservations and in urban communities.

THE great majority of Indians prefer to remain in their tribal homes where they can hold to their tribal traditions. To meet spiritual needs there, some seven hundred Protestant missions are functioning on the reservations. Yakima Indian Christian Mission, near White Swan, Washington, is one of these centers. Its services fill certain needs of families on the reservation, as set forth by Disciple missionary William G. Clark in his article on pages 11-13 in this issue of World Call.

On the other hand, about six thousand Indian young people annually venture away from the reservations into urban centers across the nation. There they make an effort to earn their living and mingle on an equal basis with other American citizens. Those who voluntarily leave the reservation and relocate in cities need the spiritual ministry which is rendered cooperatively through councils of churches.

One example of united Protestant work with Indian children is found at the Intermountain Indian School in Brigham City, Utah. The school is a United States government project which was begun in 1951 for the education of Navaho children. The largest coeducational boarding school in the world, Intermountain has more than two thousand students this year. Its purpose is to prepare the children to earn their living and adjust as citizens in communities away from the reservation.

Intermountain school administrators encourage spiritual development of the students by including released time for religious instruction in the daily schedule. Protestant, Roman Catholic and Latter Day Saints (Mormon) centers have been established near the campus for this released-time activity.

THE Protestant Center, located across the road from one end of the vast campus, houses a daily program of religious instruction, personal counseling, and worship for 1,100 boys and girls who state their religious preference as Protestant. The program is sponsored by the Indian Committee of the National Council of Churches and by the Utah Council of Churches.

First Christian Church of Ogden, Utah, is one of the cooperating groups, along with Presbyterian, Baptist, Lutheran and Methodist churches of Ogden and Brigham City. Each week, for six months of the year, women from these local churches go to the school to teach classes in released-time religious education. This year, six of the teachers are members of the Ogden Christian Church. The pastor, Lloyd W. Newton, is active in the project as president of the Utah Council of Churches.

THE new Protestant Center building at Brigham City was dedicated on January 11 this year. The contemporary style building of rough stone and glass was built by the United Presbyterian Church in the U. S. A. A share in the cost of the land was contributed on behalf of Disciples of Christ through The United Christian Missionary Society, while some teaching materials are supplied by the Utah Christian Missionary Society.

Other government boarding schools for Indian children off the reservations are located in Alaska, Arizona, California, Kansas, New Mexico, North Dakota, Oklahoma, Oregon and South Dakota. Protestants, working through councils of churches, also serve the students in these centers as they do at Brigham City.

As Indian families and single young people gradually prepare for voluntary relocation in off-reservation communities, new opportunities for service present themselves to local councils of churches. The United States Bureau of Indian Affairs has set up offices in twelve cities for the purpose of helping Indians who wish to relocate. These cities are Los Angeles, San Jose and Oakland, California; St. Louis, Missouri; Denver, Colorado; Joliet, Waukegan and Chi-

Christianity Makes Itself Felt

IT was noon at Intermountain Indian School in Brigham City, Utah. Within the next hour more than two thousand students would be fed in the cafeterias of the largest coeducational boarding school in the world.

The director of Protestant student work came from a cafeteria with several visitors who had been watching preparations for the noon meal. As the group moved down the corridor between two lines of waiting boys and girls, the faces of many young Navahos lighted in recognition of their friend. Eyes sparkled as the children called out, "Hello, Miss Jackley! Hello! Hello!"

Their response to the sight of this home missionary made it plain that she had made friends among the children and that the religious program at Intermountain is making itself felt in the students' lives.

—Louise Moseley

*Mrs. Moseley is a national director in the interpretation section of The United Christian Missionary Society.

cago, Illinois; Cincinnati and Cleveland, Ohio; and Dallas, Texas.

THE Bureau of Indian Affairs managed to relocate 20,433 Indians between 1952 and 1957. Some families returned to the reservations because problems of adjustment to white culture in cities overwhelmed them. The Bureau recognizes that "relocation is not the solution to the problems of all Indians." Relocation provides "an avenue for those who desire to exercise their full rights and responsibilities of citizenship."

By national agreement, relocation offices ask each person or family to state a religious preference and to indicate whether or not they wish to be approached by the local churches of their choice. In Denver about sixty per cent of the relocated Indians say they would like to have a church get in touch with them. Names of Protestants are referred to the Denver Area Council of Churches for follow-up by member churches. Dale Dargitz, a Disciple who is director of the Council's social service department, handles referrals to the churches.

A helpful guide for church groups in communities with Indian newcomers has been prepared by the Indian Committee of the National Council of Churches. This booklet, entitled, "A Moon in His Moccasins," is being widely used.

STILL another avenue of service to Indian Americans presents itself through national legislation. The National Fellowship of Indian Workers in its meeting in the summer of 1958 approved legislative measures which would provide domestic and community sanitation facilities, economic assistance to certain tribes, and the continuing of land rights supervision for certain tribes. Similar measures will come before committees in the current session of Congress. Church people can continue to exert influence by securing copies of the bills and by writing their views to their Congressmen.

Thus the wave of interest in Indian affairs which was stirred up by the mission study four years ago has not subsided. Indeed it should not subside until every Indian American, whether on his tribal lands or living in a great city, can feel that he is a full-fledged American citizen.

They Need Friends

THE relocation officer leaned over his desk and tapped it with his fingertips for emphasis.

"About thirty of the Indians we try to relocate in Denver each year return home to the reservation," he said. "They give all sorts of reasons, but it usually boils down to the fact that they are lonesome and homesick."

He went on to say that of the two hundred Indian families relocated in Denver each year, most of them make good on their jobs. The thing they need most is friends—people who treat them as neighbors, not as curiosities. —L. M.

At the dedication of the new Bargarh church in Orissa are, beginning in center of photo, missionary doctor Paul Detweiler, Dr. Bader, and R. H. Whitfield, of the British Baptist Missionary Society.

—Photo by Lew Davis

A Dream Comes True in Orissa

By LEW DAVIS*

ON a Sunday in August, 1958, the dreams of the small Christian congregation in Bargarh, Orissa, India, were at last fulfilled. It was the day of dedication for their newly built church.

About ten years ago the forty-year-old congregation of Bargarh Christians started to dream of having a church building of their own. At that time the members began making gifts toward this goal. Because of their own initiative and effort, the congregation qualified for a grant from the central church organization towards their building fund.

But even this was not enough to build the church. Over eight long years their gifts slowly mounted up, but as the people's incomes are small, their gifts could not be very large. So they made a new plan which called for real courage and sacrifice.

To begin with, every family in the church pledged and gave one month's income to help in completing their building fund. The congregation also got approval from the central church organization to ask for contributions from individuals and friends in other churches. As a result of their own sacrificial giving and gifts from friends, they at last had enough to start to build. The British Baptist Missionary Society, with which Disciples of Christ work cooperatively in this area, generously gave the congregation a plot on which to build.

NOW they had enough to build the building, but not enough to hire anyone to supervise the building work. As the congregation had done before, they laid their problem on the altar of prayer.

Nayan, a member of Bargarh church, is one of the top laymen in the whole west Orissa area. He works for the Orissa state transport department as a bus driver.

One evening Nayan was driving slowly along the crowded street when suddenly a man stepped out right in front of the bus—in fact he *fell* in front of it. Nayan swerved as much as he could, but the man received fatal injuries.

The passengers in the bus all reported that Nayan had done all he could to avoid the accident. Furthermore, the dead man had been drunk. Nevertheless, Nayan soon found himself facing charges of manslaughter and careless driving. Pending the outcome of the case, Nayan was also suspended from his job, though continuing to receive half-pay.

THEN Nayan realized that, while waiting for his case to come to trial, he had time on his hands, time which he could give to God in supervising the work of building the church in Bargarh. So Nayan gave himself to that task with enthusiasm. By the first of August the building was nearly done, and a dedication day was set.

Meanwhile, on August 25, the final hearing was held in court and Nayan was acquitted of all charges and reinstated in his job. At the dedication service Nayan told his story of how he felt that God had turned an unfortunate incident into an opportunity for service.

The dedication service began with a short service of thanksgiving at the pastor's home. Then the group went on to the new house of worship. Benjamin Pradhan of Cuttack, the special leader for the service, declared the new church open, and soon it was filled with worshippers.

Perhaps it was no accident in the purpose of God that such dedication and sacrifice on the part of the members should have been crowned by the presence of two representatives of world church bodies. Mr. Pradhan, president of the Utkal Christian Church Central Council, is also one of the vice-presidents of the Baptist World Alliance. The other special guests were Dr. and Mrs. Jesse M. Bader of New York. Dr. Bader is executive secretary of the World Convention of Churches of Christ (Disciples).

Thus the dreams and sacrifices of a small Indian congregation found fulfillment in the completion of a new house of worship.

*Mr. Davis is a missionary in Orissa, India, with The United Christian Missionary Society.

—Photo by Bern Keating from Black Star

A boatman paddles his small craft slowly down a river near Sam Yek, Thailand.

A new Disciple missionary in Thailand learns much on

A Trip to Nakon Choom

By DOUGLAS CORPRON*

ON a Saturday last October in Thailand we went on a trip ten miles west of Nakon Pathom to Ban Pong and then down the Meklong River to Nakon Choom. The party was made up of Disciple missionary Douglas Corpron; José and Lydia Estoye, Filipino missionaries to Thailand; Miss Mabel Metze, national director in the department of religious education of The United Christian Missionary Society; and Kru Chalat, head teacher of the Boys' School in Nakon Pathom.

Ban Pong is a city which, like Nakon Pathom, is from 80 to 90 per cent Chinese. Here Disciples have a small preaching chapel and reading room where missionary David Luo and his wife, Mary, are working. This is truly grass-roots Christianity.

One of the Christian businessmen at Ban Pong joined our party and we walked down to the river two blocks away where we rented a small motor launch.

The trip down the broad, muddy, slow-moving Meklong River was lovely. Brahma-type cattle and water buffalo grazed in the shade of palm and bamboo trees. Everything is green, green, green.

THE population thins out quickly outside the villages. Bamboo rafts several blocks long were being floated downstream to market where they are untied and sold for lumber. Large nets, which fishermen dip into the water, were standing on bamboo frames drying in the sun.

In about forty-five minutes we arrived and hopped down onto the muddy river bank to walk over to the site of the first Disciple work in Thailand. Alfred Hudson, the first missionary from the British Churches of Christ (Disciples), traveled down the river from Burma in 1900 and settled here to work among a tribal group known as the Mon.

After lunch in the building which has been erected by the mission at Hudson's site, Kru Chalat suggested that we go across the river to visit a Christian family he knew. Kru Chalat is well acquainted here since his work with the Disciple mission goes back thirty-five years.

WE chugged across the river and walked down a path lined by clumps of bamboo fifty feet tall, each stalk with an eight-inch diameter. Soon we came to a village. We headed for the neatest looking home and upon arriving we took off our shoes and entered.

The wife of the family is the sister of a well-known Christian preacher who was trained in our schools at Nakon Pathom. He is preaching at one of the leading Bangkok churches of the Churches of Christ in Thailand. The husband of this family is head man of seven Mon villages in that area.

After they showed us pictures of one of their daughters who is studying in a college in the United States, Kru Chalat led us in prayer. They were very grateful for the opportunity to greet and worship with other Christians again.

---

*Dr. and Mrs. Douglas Corpron are new missionaries to Thailand with The United Christian Missionary Society.

WORLD CALL

Where Christ Is Not Known

Dedicated Workers Pioneer in Bringing Scriptures to Indians in Their Tongue

By NOHEMÍ GARZA*

LATE this past year, in the Church of the Messiah in Mexico City during the reunion of the National Union of Christian Women's Societies, Mrs. Howard Holroyd—Disciple missionary—led a beautiful outreach service. She had invited missionaries from the Summer Linguistic Institute to speak. They did not exactly preach sermons, but they inspired all who heard them.

First, one of them told us the history of their work. In 1917 a young couple came down from the United States. They went to Guatemala as colporters, or distributors of religious books. As they journeyed they found persons who did not understand them—people who could not read the literature they gave them. The man looked for something that they would understand but he did not find it.

After God had given him a great love for these people, he decided to leave the work he was doing and live with his wife among the Cachiqueos in Guatemala, with the idea of learning their language and then giving them the message of God. It was hard work, for the people did not trust him. He couldn't get close to them. He had to win their friendship.

He and his wife had no books in that language and no teachers to help them. They had to learn the language by listening to the people talk. With the help of God they learned to translate. Seeing that it was necessary to teach the people to read the Bible, the man and his wife then went to work and made a big chart and thus began to teach others to read.

LATER they had to return to their own country because the husband became ill. But by then they had a group of believers with a pastor and elders of the church.

Back in the United States they met a man who had visited in South America and had heard of three hundred groups of people of different languages who could not read or understand the word of God.

The missionary felt a great weight on his heart and searched out groups of people to whom he explained the problem. They told him, "You are crazy. There is nothing to be done; it is impossible. Go back to the Indians you know and forget the rest." He says that he almost lost heart and let them convince him that he could do nothing.

But God was moving these two men, and together the pair decided to teach some language methods to other young people. For this purpose they opened a Linguistic Summer School for missionaries in 1934. They held the school during the summer because there was more possibility of students' coming during vacation.

They began with a fifteen-day course. There were only two teachers and two students the first year. The second year there were five students. Then the teacher moved the school to Mexico.

The first year after the move, the students came in two cars with only $35 between them. On arriving at the frontier, the customs officials asked them, "Where are you going?" They answered, "We are going to learn the languages of the Indians and translate the New Testament." The customs officials would not let them pass. They told them to go home.

They prayed to God and he helped them to enter and begin their work in five places. It was not the work of the Institute but the work of God. These people had no thought of economic gain. They only wanted to obey God, and with good will carry the Good News to those who did not know God's love. Romans 15:20 was the verse that they carried always in their hearts—" . . . *thus making it my ambition to preach the gospel, not where Christ has already been named.* . . . "

THE first man, on returning to beautiful Mexico City, saw that there were churches there and that this was not the place where God needed him. He left Mexico and went to a place near Puebla, but the president of this place said he didn't want strangers there because they exploited the country. But he saw that the man did not only teach religion but also taught useful things like how to plant, how to have light in the town, and above all how to cure the sick. Then he said, "If there are others in your country like you, bring all you can.

In 1936 he found four young couples to work with him. They are now working among the Indians.

After speaking to us, this man presented his wife, dressed as the women of that region dress. They sang "Jesus Loves Me" in the Misteco dialect. They told us that they now have charts in Misteco to help others learn to read God's Word. They have also printed a book about chickens, another on how to cultivate corn, and they have tracts on typhoid and other diseases.

Another young couple is working among the Zapotecas. These Indians believe that when children die they go to a lake and when the lake dries up the children become the kings and queens of this earth. Here is another example of one of their beliefs: If Pedro kills Juan during the week, Pedro goes to heaven because he wasn't killed; Juan goes to the Inferno because he was killed. We see that these Indians believe quite differently from us, and we can see how difficult it would be for this young couple to live among them.

Another young couple went to Atliaca, Guerrero, where there are about two thousand inhabitants. The wife talked to us of these people. They weave and embroider their dresses by hand. They use them wrong-side-out during the week and right-side-out on Sunday.

She told us, too, that one day she was playing the accordion, surrounded by children, when a very angry woman approached with a big rock in her hand. She thought that the woman was going to hit her, but she didn't say anything for fear of scaring the children. The only thing she did was to pray to God that he take care of her, and she kept on playing her accordion. The woman came within a yard of her. Then instead of hitting her she dropped the big rock and said, "What pretty music!"

SHE told us that in that place there is now a church of 125 members. Their Women's Society meets every Monday. They have a hymnal with fifty hymns in their own language.

Thus all these couples work in different places where God needs them. After working so hard, now their worst enemies are their best friends.

The man begged us to pray for this work and for all those persons who do not know Christ, that they may learn to know him. He said, "We are co-workers with one another."

For my part, I thank God that he has found these servants who have obeyed his voice and have gone where he needs them. We, if we cannot go, can at least work in our own field where we live, because Christ needs us there too. We do not suffer like these missionaries. They have left the comforts of their country in order to come here to obey with all their hearts the Great Commission that Christ has given, suffering everything for the love of Christ and the people who need to know of him.

God wants all of us to hear his voice and obey it. He wants us to ask as St. Paul said, "Lord, what do you want me to do?" and then to answer as Isaiah answered, "Lord, here am I. Send me."

*Miss Garza is executive secretary of the Union of Women's Societies in Mexico.

Churches in Russia

Communist party members in Soviet Russia have been told that church activity is on the increase and that they must beware of it.

A recent article in *Party Life* attacks Red indifference to the activity of the churches and says that "neglect of anti-religious propaganda greatly strengthens the church's position in evangelizing."

Among efforts made by the churches to adapt to contemporary life in the USSR, the article refers to "great versatility in applying new methods of winning people's allegiance, especially that of young people and children." The paper mentions numerous "bad" activities.

Starting A New Church in Paraguay

By FRANK PICKETT*

—Photo by C. A. Weesner

Lay leader Sergio Martinez plays his guitar at a church service held at his former home in Asunción. At right is Frank Pickett, Disciple missionary.

RECENTLY a member of the Peru Street Church of Disciples of Christ in Asunción, Paraguay, moved to a rapidly growing suburb on the outskirts of the city. He found that it was almost impossible to go back and forth each Sunday to church in town. And so he requested his pastor to bring the church out to his area.

Thus it was that once again the little Peru Street Church rose to the call to establish what may well be a new church. Although she has never been of any great numerical strength herself, she has already had a part in establishing two churches—Barrio Colón and Villa Aurelia.

In San Miguel, the new community, the only church within three miles was a Catholic church which could be reached only by a deep-rutted sand road. However, before starting to preach in this area we had to obtain permission from the police headquarters of the city. This entailed a long written request signed by Sergio Martinez, our only Protestant member in San Miguel. He explained that services were to be held on a certain day of the week at a certain hour and asked for police protection in case of violence.

ON the first day of August, 1958, Friday night services were held in the yard of Mr. Martinez' small hut. Preaching was shared by Frank Pickett and Lauro Barreto, lay pastor in Villa Aurelia. Mr. Barreto preached in Guarani while showing some slides on a kerosene slide projector. That night we counted heads, and there were eighteen present, five of whom were from the Peru Street Church.

The second week thirty-five were present. It was cold and windy in the patio that night and we were wishing for some shelter. The next week we asked R. Q. Adams, Disciple missionary in Coronel Oviedo, to bring in the tent that he had once before loaned to us when the work in Villa Aurelia was begun. This tent has now become the church in San Miguel, and it will probably remain there for some time. Since that week, attendance has varied from 35 to 72 (one holiday).

One Sunday afternoon we went out for the first time in the daytime, taking with us a Sunday school teacher. As we were going down the road we had to come to a sudden stop. Lying in the middle of the road was a large Paraguayan, intoxicated on cana, the alcoholic drink of Paraguay. The road was so narrow and the man was so big that there was no room to pass by on the other side. We had no alternative but to load him in the station wagon and take him on down into San Miguel where some passersby told us he lived.

WE arrived at the home of Sergio Martinez just when the thunder and lightning began. We had to light a kerosene lamp in order to see to read the hymns. There were twenty-five present, which we thought was good, considering the weather.

It is hoped that one day we may be able to have in this area a lay pastor equal to Lauro Barreto who can live with the people and do the evangelistic work that is needed. And with the Peru Street Church behind it, it is very possible that such a thing will happen.

A couple of weeks ago, almost before the church was under way, the newly organized men's fellowship group of the Peru Street Church suggested that we contribute six benches for the new congregation. All six were given as donations by the members of the group, who either made them themselves or hired persons to do the work. The church is very proud of its accomplishment in Villa Aurelia and feels that one of its main tasks is to start new churches.

The women, along with the men, have a very genuine interest in this type of evangelism. Since the founding of the Villa Aurelia church, they have given money for chairs and tables and other items. And most recently the Christian Women's Fellowship has been sending out representatives every two weeks to assist the ladies in Villa Aurelia to organize a fellowship group.

THE Peru Street Church, along with all of its work among its daughter churches, is striving to increase its own fold. At present it is engaged in a visitation program. The pastor has been teaching some classes on calling. We are planning to start calling on all prospects and then on neighbors whom we do not know. Recently there have been several confessions of faith. After a series of classes on the meaning of the evangelical faith, the new Christians will be baptized.

One of these is a young man who came about two months ago to Friendship Mission in Asunción asking for help. He had been studying for four years in a Roman Catholic seminary for the priesthood. He was influenced to leave the seminary by some Protestant radio programs from Uruguay.

From all appearances he is a very intelligent young man, who has the courage of his convictions. He came to work for us here at the Peru Street Church as gardener just a short time ago. He has now made his confession of faith.

HIS name is Teofilo Redes, and he says that he wants to be a pastor. We have hopes that someday we will be able to write some great things about this man who has left his entire past life, his friends and relatives and a high level of acceptance in this society for the simple life of Christ which we try to teach.

So the little church on Peru Street is a busy church. As we continue working with the people here we feel certain that most of the Paraguayans are Christians in name only. The only thing we lack here, as in other areas, is the presence of trained leaders to visit in the homes of the people, to instruct and preach.

*Mr. Pickett, a missionary in Paraguay with The United Christian Missionary Society, is serving as pastor of the Peru Street Church in Asunción.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

A EUROPEAN travel course will be offered by the Department of Social Science during the 1959 summer session. Enrollment for "Scenic Study of European Geography" is offered to students of Atlantic Christian, to students of other colleges, to public school teachers, and to others desiring such a course but who can qualify for admission to the college. The course will carry six hours of credit.

The class will leave New York on July 21 and return August 28, and will visit Scotland, England, Belgium, France, Switzerland, Italy, Austria, West Germany, Luxembourg and Holland. The tour cost will be $1,005 and travel will be by air.

Upon return, students enrolled will meet at the college for a seminar to evaluate the course. Edward G. Blakeway of Raleigh will serve as tour director.

Bethany College
Bethany, West Virginia

Senator Lyndon B. Johnson of Texas, Democratic leader of the Senate since 1953, will deliver the commencement address on June 7. Senator Johnson has been a member of Congress since 1937, having been elected to the 75th Congress in a special election that year. He has been in the Senate since 1949.

A series of Sunday evening programs devoted to selected areas of the liberal arts curriculum of the college is being presented by members of the English, art, drama, and music departments from Feb. 15 through May 17. The programs are held at the college and are open to the public.

The 30-voice male chorus, under the direction of Professor George Hauptfuehrer, made a tour of West Virginia in March, singing in churches and high schools. Concerts scheduled for April include one at the Grafton, Pa., high school on the seventh and one at the Christian church in Brentwood, Pa., on the fifteenth.

Christian College
Columbia, Missouri

Guest speaker for the annual Religion in Life Week was William Robertson, pastor of First Christian Church, Richmond, Mo. The theme for the four-day religious emphasis was "Christ Challenges You, Cathy."

William Ryan, minister of the Broadway Christian Church in Columbia, has been teaching a class entitled "Religion in Modern Life."

Christian Theological Seminary
Indianapolis, Indiana

The seminary was host to one of the twelve brotherhood Consultations on Christian Unity being held this year. Robert Tobias, associate executive secretary of the Council on Christian Unity and professor of ecumenical theology at the seminary, was general chairman for this assembly in which one hundred representatives from Indiana, Michigan, Ohio, Pennsylvania and New York came together.

The sixteenth Annual Lectureship was held in connection with the Ministers' Retreat, March 3 and 4. G. Edwin Osborn of Phillips Graduate Seminary was the lecturer, using as his general theme, "The Glory of Christian Worship."

Vinton D. Bradshaw, director of student-church relations, recently attended the Chicago biennial meeting of seminary field work supervisors. The purpose of these meetings is to share ideas concerning the most meaningful field work practices used by seminaries across America and to work for greater academic values in the field work program of the seminary student.

Harold E. Fey, editor of the *Christian Century* and president of the Christian Century Foundation, delivered the principal address on Founders' Day at Butler University. The seminary continues to share in this event.

Robert Ordway, Amor Oribello, Wallace Hastings, Joe Bragg, and Vinton Bradshaw attended the Churchman's Seminar in Washington, D. C. Betty Klopolsky, Mary Kingsolver, Robert Bock, Ray Heilborn and Professor James B. Miller attended the annual meetings of the division of Christian education of the National Council of Churches, in Omaha, Nebr.

The College of the Bible
Lexington, Kentucky

Certificates for achievement were given in January to nine churches in Kentucky being served by students and alumni of the College. These honors were given to 25 Kentucky churches by the University of Kentucky, and the town and country church department of the Kentucky Council of Churches. Awards were based on outstanding contributions in and beyond community during 1958. They were presented as a part of the annual Farm and Home Week program held in Lexington.

Culver-Stockton College
Canton, Missouri

The annual Founders' Day was observed with William Gibble, pastor of First Christian Church, Jefferson City, as the principal speaker. Mr. Gibble received an honorary Doctor of Divinity degree from the college during the observance.

Mr. Gibble is also first president of the Missouri Association of Christian Churches.

Disciples Divinity House
Vanderbilt University
Nashville, Tennessee

Arthur L. Foster, currently an instructor at the University of Chicago, has been appointed assistant professor of pastoral counseling. He will begin teaching at Vanderbilt Divinity School in the summer session. He will offer introductory courses in counseling which are required of all students seeking the B.D. degree. He will also offer a number of elective courses in counseling and related subjects. He will work closely with Vanderbilt psychologists and medical school personnel in developing the Divinity School's counseling program.

Disciples Divinity House
Chicago, Illinois

Five seminars making available to ministers and laymen concentrated studies in areas of special interest have been an-

Residence Hall at Christian Is Attractive

Construction of the women's residence hall is to start this spring at Christian College, Columbia, Missouri. It is to be ready for occupancy by the fall of 1960. The building will feature built-in storage units, double rooms overlooking balconies and garden areas, and will have a residential rather than an institutional atmosphere. The plan for the three-story building has won a national award for the St. Louis, Missouri, architectural firm of Hellmuth, Obata and Kassabaum, Inc.

nounced by the Federated Theological Faculty for the summer. A *Seminar in Missions* will be held June 22 through July 3 for missionaries on furlough, with Bryan de Kretser as director.

A *Seminar in Pastoral Care* will be directed by Granger Westberg from June 22 to July 3. Ross Snyder and Perry LeFevre will direct one in *The Church's Ministry to Youth* from June 22 to 30. A *Danforth Foundation Seminar in Religion and Literature* will be limited to college teachers in English literature and the humanities. Preston T. Roberts, Jr., will direct this one from June 21 to July 2. A *Seminar in Preaching* is scheduled for July 6 through 17 with J. Coert, Joseph Sittler, and Wallace W. Robbins as directors.

Disciples Divinity House is pleased to provide accommodations for Disciples attending these seminars.

Drake University
Des Moines, Iowa

The university has been awarded a $4,950 grant from the Danforth Foundation for a three-year research project on problems involved in teaching the history of Western civilization to college freshmen.

Dale Miller, associate professor and chairman of the Religion Department in the College of Liberal Arts, will conduct the study. Objectives of the project are to determine the possibility of a freshman course which places more emphasis upon the interpretation of historical events than upon the memorization of these events; to determine specifically the relationship of religion as one interpretation of Western civilization; and to evolve ways of using machine-graded examinations in such a course.

Robert L. Stuhr, director of public relations and development, resigned in March to pursue the Ph.D. work in journalism at Northwestern University, Evanston, Ill. Mr. Stuhr joined the Drake administrative staff in 1947 as alumni secretary. He was made director of public relations in 1950 and director of public relations and development in 1955.

Eureka College
Eureka, Illinois

Youth Week was observed with special participation by students in services at the Eureka Christian Church. Malcolm Carnahan of Decatur, who is student worker at the church, preached the Sunday morning sermon. Students served as elders, deacons and ushers. The youth banquet was attended by junior and senior high school students as well as college students. Malcolm Carnahan served as master of ceremonies, and Rolland Dutton was the speaker.

The Chapel Choir made its annual four-day tour in the northeast and Chicago sections of the state. Churches were visited in Gibson City, Hoopeston, Watseka, Chicago Heights, Maywood and Kankakee. Concerts were given in three high schools. Mr. and Mrs. George Brandon are directors of the choir.

Hiram College
Hiram, Ohio

The Capital City Lumber Company of Columbus, Ohio, has made a gift of $550 to the college. This Ohio firm started the unique program a year ago by which money normally used for Christmas gifts to customers is given to a college or university for scholarships. The gift is made jointly in the name of the company and of its customers.

Missionaries Greet Former Co-workers and Classmates

Convocation, February 3-5, at Eureka, Illinois, brought as speakers Prof. and Mrs. Joseph Smith of Indianapolis, Dr. and Mrs. Emory Ross of New York, and Dr. J. Warren Hastings, Washington, D.C. At the dinner were three missionaries who had worked with Dr. and Mrs. Ross in Africa. At left is Mrs. Charles P. Hedges. At the extreme right is Miss Martha Bateman, Eureka's class of 1919; next to her is Mrs. W. A. Frymire. In the center are, left to right, Mr. and Mrs. John Dyars and Mr. and Mrs. H. L. Dyars. John Dyars of Decatur provided transportation for the missionaries to the convocation. Also present but not in the picture were Dr. and Mrs. Roland Slater, former missionaries to China, of the class of 1921.

Lynchburg College
Lynchburg, Virginia

A church music workshop, sponsored by the college, will be held at First Christian Church, April 16 to 18.

Four students attended the Conference on Religious Vocations for College Women at Union Theological Seminary in New York City. They were Sue Holland, Faye Richardson, Mary Pat Sloan, and Simone Reagor.

Frank Laubach, outstanding missionary, teacher and author, was guest speaker on the campus, Feb. 23 and 24. His coming was sponsored by the Lynchburg Council of Church Women, the Lynchburg Ministerial Association, and the college.

Phillips University
Enid, Oklahoma

Mr. and Mrs. A. R. Lankard of Kingfisher, Okla., have made a gift of $100,000 to build apartments for 20 married couples at the university. The building is to be ready for occupancy by September of this year.

Approximately eighty corporations and foundations made contributions to the university during 1958.

A series of four all-day conferences is being held this spring to acquaint churches and individuals with the program at Phillips. These meetings are being held on the twentieth of March, April and May, and churches are asked to register ahead of time, giving the number planning to attend and the date selected for attendance.

Texas Christian University
Fort Worth, Texas

A goal of at least $100,000 to provide 200 scholarships in honor of President M. E. Sadler has been set for 1959 by the Ex-Students Association. Last fall when Dr. Sadler outlined the urgent needs for further development of the university, he proposed a program of $250,000 annually to provide for 500 additional scholarships. This project of the Ex-Students is the first effort toward this goal. There are now more than 20,000 former students on the TCU mailing list.

In addition to these efforts, a growing number of national corporations have programs of matching gifts made by former university students, and a number of friends are channeling their gifts to the university through the Ex-Students Fund.

Four new buildings were formally dedicated on March 5. They are the Mary Couts Burnett Library, the Bailey Building modernized to house the School of Education, Sherley Hall, a girls' dormitory, and Clark Hall, a boys' dormitory. Harvie Branscomb, chancellor of Vanderbilt University, was the guest speaker.

Tougaloo Southern Christian College
Tougaloo, Mississippi

Religious Emphasis Week, April 5 to 8, will be led by Clarence Field McCall, Jr., associate secretary of the Illinois State Conference of Congregational Christian Churches.

A new science building is under construction and a new dining hall and college union building are under consideration.

The goal of $5,000 for the United Negro College Fund Campaign was oversubscribed this year. The $5,435.58 raised was the largest amount ever subscribed in Mississippi for the UNCF. I. S. Sanders was chairman of the campaign.

Echoes— *from Everywhere*

Japanese Youth Send Love Gifts

FOUR years ago, at a time when miners in southern Japan were suffering from lack of food and clothing and many of their children were unable to attend school, Church World Service leaders went into Christian schools in the Tokyo and Yokohama district and told the students of the situation. The response was overwhelming. Notebooks, pencils and used clothing poured in, and an offering was given.

Thus began the Love Gift offerings of the Christian schools in Tokyo and Yokohama, usually launched during the Christmas season. The second year, Church World Service sent the gifts to farmers in Hokkaido to ease their wants during an extremely cold winter.

This year's Love Gift was sent to students in Hokkaido and northern Honshu, areas where living is always hard. Contributed by Tokyo schools only, a total of fifty-five bags of clothing and school supplies and 230,000 yen ($638) was given.

South African Church Notes Gains

Basil Holt, minister of the Linden Christian Church in Johannesburg, has come to the help of the Farrarmere Church, Benoni, which has been without a minister since the death of Mr. Duvenage in February, 1958.

Mr Holt took over the pastorate this past September in addition to his pastorate at Linden and his responsibilities as special representative in South Africa of The United Christian Missionary Society. He preaches at Linden in the morning, takes care of the service for Africans there in the afternoon, and then drives the twenty-five miles to Benoni to take our service in the evening. He stays over until Tuesday, visiting, conducting prayer and Bible study on Monday evening, and attending to various other matters connected with the oversight of the church. In the brief months since he came, there have been many encouraging signs of progress.

—*The Southern African Sentinel*

Beadwork Means Warmth for Family

An Indian mother knocked on my door after office hours and apologetically asked that I go to the office to purchase her beadwork.

Since I was in the midst of preparing my evening meal, I hesitated—until the woman said, "I just have to have some money to buy coal, and the coal dealer promised to wait until I get back!"

She was thus able to trade warmth for her family for some lovely beadwork, which will in turn be purchased by an interested church.

—MRS. FLORENCE PETTIT
Yakima Indian Christian Mission

Prepares Films for Japanese Evangelism

I have been very busy every day preparing and supervising translation of film sound tracks into Japanese. By mid-1959 two dozen Christian films with Japanese sound tracks will be in the field serving in evangelism.

Through these films, largely, we will begin our real impact in the field of television. With a special TV budget of $15,000 in our cooperative program (a program of the National Christian Council) we shall also go into the field of film production, our first project being a half-hour Easter evangelistic film set in modern Japan, for use on TV and in film evangelism.

—VERN ROSSMAN
Japan

Delegates Hear of Church Growth in India

The fifty-seven delegates and the visitors to the Convention of Churches of Disciples in India, held at Bilaspur on February 10, heard a report on the growth of the churches.

Reports showed that the churches now have a membership of 6,350. We were the first church in India to send a national missionary to Nepal. The report from Orissa was encouraging. Many doors are open. Five years ago they had eighty-five churches; now they have 127.

—ETHEL SHREVE
India

Reasons Cited for New Argentine Seminary Building

There are three principal reasons for the construction of a new building at Union Theological Seminary in Buenos Aires. (Cornerstone for the addition was laid on November 30, 1958.)

The first, and perhaps the most important, is the steady increase in the student body. Who would have thought in 1941 when we made the plans for the present building that the student body would increase from twenty to eighty?

The second reason for our building program is that our library is too small. In 1945 we had 10,500 books and bound magazines. Today there are something like 20,000 and we must take care of a good part of these in a storage room which does not permit the books to be accessible.

The third reason is the increase in the faculty. It is convenient that a certain number of professors live in the seminary near the students in order to create among them, as far as possible, a Christian home atmosphere. Our new building has some additional living quarters for professors.

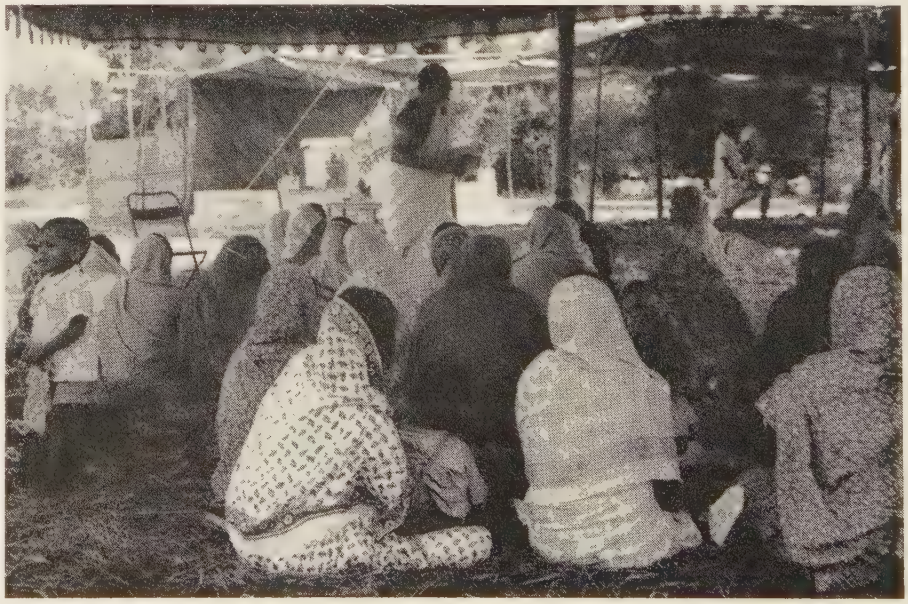
—PRESIDENT B. FOSTER STOCKWELL
Union Seminary, Argentina

Ten Communions Join In Annual India *Mela*

TEN Christian communions have participated over the years in the *mela,* or religious gathering, held annually at Bitapur, some twenty-two miles from Bilaspur.

The *mela,* patterned after Hindu gatherings, was started fifty years ago by Disciple missionary J. G. McGavran. Now hundreds of Indian Christians travel 100 to 150 miles to the sessions, which are held in February or March.

Encamping on an island in the river, the Christians participate in classes and assemblies and hear outstanding speakers. Ecumenical fellowship marks the annual sessions.



Right, Mrs. Herman Reynolds, Disciple missionary, leads a class at the *mela.*

—Photo by Keith Hall

Women and WORLD HIGHWAYS

On Mission—Chaplains in Europe

By MYRTA ROSS*

GOD will not be confined! He is breaking through the old wineskins of which Jesus spoke. He is hurling people together; all classes, ranks, races, colors, nations—and denominations!

This I have seen! Last October, during a month with the chaplaincy of our U. S. Armed Forces in Europe, I realized for the first time how mightily the men and women who serve in the chaplaincy of our U. S. forces overseas are "on mission." Indeed, I saw how every member of that great group, sent out by the thousands by our United States government, is "on mission." What contrast their numbers make to the scant ranks sent to the foreign mission fields by the churches. But what opportunity for good, for right, for God, is wrapped in the life of every man and woman who is sent to live and work in our U. S. military forces overseas.

It was heartening to find Disciples of Christ carrying their full share, with their chaplaincy quota filled and chaplains everywhere at work, building the wonderful Christian unity which we preach and which is truly practiced in the chaplaincy. I longed for every church member to know more fully this great mission, and to support it in interest and prayer.

WHILE en route home from Africa, an invitation came to me through United Church Women to participate in the annual fall rallies of the Protestant Women of the Chapel in Italy, France and Germany. Although somewhat in touch with this relationship through various contacts which United Church Women had had in past years with the work of the chapels, I really wasn't prepared for the dimensions or the operations involved.

As one of the NATO nations, the United States has thousands of men and women in Europe helping to secure the peace and to interpret and build understanding. Never before in the recorded history of man has such a vast group of people from one country gone to other countries in peacetime at the invitation of the latter.

Because it is a peacetime, friendly operation, men have been encouraged to take their families to Europe if they are to remain long in the service. Hence, there are large communities of Americans—men, women and children.

In each of the hundreds of communities made up of U. S. forces, there is the chapel which serves all of the three major faiths —Protestant, Roman Catholic and Jewish. If the community is large enough there will be chaplains or assistants for each faith. If the community has but one chaplain he must serve all faiths.

The chaplains have been commissioned especially to minister to the Armed Forces. But to the Armed Forces have been added these whole communities of families with all the concerns and problems we have in any town or city at home—joys, sorrows, parties, weddings, births, illnesses, deaths, tensions, celebrations.

The chaplains found they could not meet all the needs any more than a pastor at home can carry the work of the church alone. So, as communities grew, the chaplains began to organize lay persons to help serve the community with Christian resources.

Gradually each chapel is organizing the Protestant Men of the Chapel, Protestant Women of the Chapel, and Protestant Youth. The Roman Catholics have similar groups. The services of these groups include helping with Sunday school, choir and youth work, welcoming the ever-arriving newcomers, visiting the sick, and aiding where there is any need. Also there is increased emphasis on Americans relating themselves to the European community where they live. Many are making a special effort to learn a European language, to cultivate friendships with Europeans, help with their community projects such as orphanages, old people's homes, care of refugees, and youth fellowships. The opportunities are limitless but take real effort. This effort the chapel work stimulates.

TO the fall rallies of the Protestant Women of the Chapel I was welcomed by the Chief of Chaplains and his assistant, and by Mrs. Ben Ward, president of the Protestant Women of the Chapel.

Mrs. Ward, who soon became "Kitty" Ward to me, took me to her home in Oberammergau in the beautiful Bavarian Alps, where I was officially "pinned" by her local PWOC chapter. I felt much at home among these women who are almost a counterpart of our United Church Women in the States.

During the four weeks, we traveled some 3,000 miles in Italy, France and Germany, much of this by Volkswagen. We were a team of four—the chaplain, Mrs. Ward, Edith Williams (a lovely young German woman who was in charge of the books), and I. Kitty Ward, an Iowa farm girl, had driven a two-ton Red Cross truck during the last war over some of the same roads, carrying doughnuts and coffee to the Allied troops up near the front lines.

Edith Williams had fled the Russian troops as they entered Berlin; and with her eight-month-old baby and her sixteen-year-old sister she had walked for five months over some of the roads we traveled. World events seen through the eyes of such people take on deeper meaning. Edith told us of riding *under* a railroad car of a train, her baby lying on her chest, as they crossed a border. The hazards, the suffering, the price they are willing to pay for freedom made us value that freedom anew.

Our way took us through little winding villages, out past farms where people were harvesting the sugar beets and potatoes. At eventime we met women bringing the cows home from pasture, and whole families following the one-horse wagon piled with hay. We felt close to the people, and it was a good feeling. There was friendliness. We seemed to share something in common.

FROM the very beginning of our sixteen-rally circuit we found Disciples. Chaplain Robert R. Eisenlauer welcomed us to our first rally, in Livorno, Italy. With him, at tea, we had an ardent discussion of chaplaincy responsibilities.

The chapels prove that the unity of Christians is possible. It is indeed an accomplished fact. Protestants of all denominations, of all ranks, of all races meet and worship together. One has to respect what the military forces have done to unify people in their daily living. There is no segregation of races in housing. Children of all races go to school together. And in the chapels one feels a spirit of togetherness which could well be transplanted to the homeland, to the strengthening of our democracy and of our Christian living.

Outside Paris, neighboring the great Palace of Versailles, are the headquarters of SHAPE, where some fifteen NATO countries are moulding a friendship of understanding and cooperation. At dinner before the evening rally to which both men and women came, officers told of the genuine fellowship that was being built at SHAPE. It was moving to experience the presentation of a charter to a new chapter of PWOC at SHAPE, and to know that spiritual forces were strong in this significant international center in Europe.

PERHAPS in Berlin one stands closer to reality than elsewhere. Berlin has been called "freedom's most exposed outpost." The rally here was marked by a large group, with diplomatic representatives, women from all sorts of civic groups, American and European, as well as members of our servicemen's families. And the next day we stood outside the door of the Marienfelde refugee center and looked down the street toward the exit of the subway which still runs between east and west Berlin. They came in a constant stream—the refugees, mothers and fathers, children clasping a favorite doll or teddy bear, young people, professional people, lawyers, doctors, businessmen. "A village a day, a city a week," they come. They have closed the door on home and the familiar, the familiar now squeezed by an unfamiliar pressure that deprives them of freedom of choice. They face the unknown, but in

(*Continued on page* 39)

*Mrs. Emory Ross is a member of Park Avenue Christian Church, New York City. Prior to her retirement in 1957, she was public relations director of United Church Women. Mr. and Mrs. Ross were Disciple missionaries in Africa from 1918 to 1933.

WORLD CALL NEWS ROOM

Funeral Services Held for Disciples

FUNERAL services were held recently for four members of the Disciples of Christ communion, three of whom served as missionaries.

Tolbert F. Reavis, a pioneer missionary in Argentina (1912-1925), died on Feb. 1. Burial was in Indianapolis. Dr. Reavis went to Buenos Aires after study in the College of Missions, Indianapolis, and took charge of the evangelistic work. He also served as a pastor and a teacher of Bible, English and science. He returned to the United States in 1925, earned his Ph.D. degree and began a period of service at Butler University. Mrs. Reavis died in 1935. Survivors include two sons and a daughter.

Miss Lillian Binns, missionary to Paraguay from 1924 to 1929, died on Dec. 12, 1958, at Westtown, Pa. A graduate of Hiram (Ohio) College, Miss Binns pioneered in the kindergarten program at Colegio Internacional in Asunción. She is survived by one brother.

Mrs. Cora Alderman Morgan died on Feb. 14 in Burbank, Calif. As Mrs. A. G. Alderman she served with her husband in Mexico under the Christian Woman's Board of Missions from 1901 to 1910. She is survived by a son, Paul, of Albuquerque, N. M., and a daughter, Mrs. Eva Mozley, of Burbank.

Bayard Lawrence, brother of Miss Margaret Lawrence, former missionary now on the resources staff of The United Christian Missionary Society, died in New York City on Feb. 13. Stationed for many years with the Texas Company in China and later in Africa, Mr. Lawrence was on many occasions host to traveling missions representatives and others of the Christian Churches.

Historical Society

Charles E. Crouch has been named interim president of the Disciples of Christ Historical Society, Nashville, Tenn. Dr. Crouch, Disciple who is a professor at Vanderbilt University, will serve the Society until the executive vacancy is filled.

Medical Furlough

Mrs. Arthur M. Depew, who is serving in Belgian Congo with the United Society, has been in New York for therapy treatments to speed the healing of a broken wrist.

Births

A son, Robert Duane, was born on Jan. 20 to Donald and Barbara Angle, missionaries stationed at Mondombe, Belgian Congo, with the United Society.

A son, Thomas Paul, was born in Brussels, Belgium, on Jan. 23 to William and Betty Denton, new missionaries to Congo.

Church Extension

Staff members of the Board of Church Extension held positions of responsibility at the Joint Architectural Conference held in Los Angeles in February. The sessions were sponsored by the Church Architec-

(*Continued on page* 46)

Missionary Register

Arriving from the field:

Mr. and Mrs. Basil Holt will arrive in the United States in the spring on furlough from their work as representatives of the United Society in the Union of South Africa.

Miss Ethel Shreve, missionary in India since 1921, will leave in April for furlough. She will be living at her home in Shreve, Ohio.

Departing for the field:

Miss Ruth Peterson left the United States in January for Brussels, Belgium, for study. In the summer she will proceed to the Congo for service at Coquilhatville.

Miss Jessie Law returned to Mexico in February after a seven-month furlough in the United States.

Mr. and Mrs. Juan Rivera, Puerto Ricans commissioned in June, 1958, are in Asunción, Paraguay, where they are on the staff at Colegio Internacional. They have completed advanced work at Kennedy School of Missions, Hartford, Conn.

Change of field:

Mr. and Mrs. H. Austin Smith from the Congo Mission are in Johannesburg, Union of South Africa, serving in that area during the furlough of Mr. and Mrs. Basil Holt.

Mr. and Mrs. Robert S. Bates, stationed for a short period of service with the Student Christian Movement in Burma, have returned to a similar assignment in Colombo, Ceylon.

Authorities on Aging Help with California Home Study

TWO eminent American authorities on problems of the aging conferred with the California Christian Home's trustees and their expansion study committee in January. The home, located at Rosemead, is one of eleven for older persons affiliated with the National Benevolent Association of the Christian Churches (Disciples).

Dr. Wilma Donahue, chairman of the department of gerontology of the University of Michigan, Ann Arbor, made a study of the home and its services for two days in January. She was assisted by Clark Tibbitts, chairman of the committee on aging of the United States Department of Health, Education and Welfare. Both are internationally recognized authorities.

Persons in this picture, left to right, are W. Lawrence Wells, Southwest NBA representative, San Gabriel, Calif.; T. Hoffman Hurley, minister in Trowbridge, Calif.; Raymond Sawyer, minister in Madera, Calif.; Miss Allena Grafton, retired southern California CWF secretary, Claremont, Calif.; Dr. Donahue; Wales E. Smith, minister in Santa Monica and board chairman of the California Christian Home; LeRoy Garrison, trustee of Pasadena; Miss Helen Frankl of Los Angeles, licensing representative of the Department of Public Welfare; Rhodes Rule, architect and member of the Wilshire Christian Church, Los Angeles; Percy J. Furgeson, manager of the California Christian Home; and C. A. Huff, trustee and member of University Christian Church, San Diego.

The California Home is considering various proposals for meeting the needs of aging Disciples in southern California.

Missionary Worship Service

Theme: *The Path of Pilgrimage*

May

"There is no audience at a worship service. All who attend are meant to be participants." Worship Manual : CWF.

Here is no ready-to-use worship service. Here are only the raw ingredients from which you may create a worship service of your own. You are to choose from among the scriptures and hymns suggested; you are to develop your own meditation on the worship theme. A pattern is suggested here.

Call to Worship

Hymn

Prayer—May be spontaneous, or you may read it.

Scripture Reading

Brief Meditation on the Worship Theme —This should come from your own heart and experience.

Offering—This act of sharing is an act of worship. Mention this fact.

Prayer

Missionary Benediction

———

The worship theme for May is "The pilgrim journeys well equipped." This is the fifth in the series based upon "The Path of Pilgrimage."

Suggestions for the call to worship: Use a familiar hymn of praise. You may read this, have it sung as a solo or by the entire group. Read Psalm 103:1-5, 93:1, or 81:1, 2.

Suggestions for hymns:

(The numbers given are from *Christian Worship: A Hymnal.*)

151—Lord of All Being, Throned Afar

343—Pure in Heart, O God

404—If Thou But Suffer God to Guide Thee

495—We Thank Thee, Lord, Thy Paths of Service Lead

Among these hymns, the first one listed is a hymn of praise; the second could be used as a prayer; the third and fourth are more closely related to the worship theme.

Suggestions for scripture reading: Ephesians 6:10-20 or Matt. 10:5-15.

Interpretation of the Theme

The pilgrim who is well equipped to make his journey carries no excess baggage. He carries only what he needs—for protection from the elements or wild animals and for subsistence as he goes. Any excess would impede his progress; but failure to carry the essentials with him would certainly endanger his purpose and perhaps cost him his life.

So on the Christian pilgrim's journey in the spiritual realm, a necessary preparatory step is the determining of what is essential. Nothing essential must be overlooked; nothing that is merely surplus must be allowed to weight him down and slow his progress toward his goal.

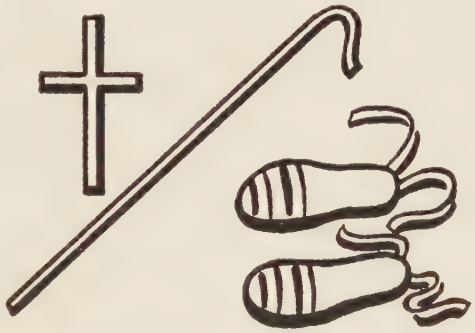
Among the essential equipment for this pilgrim journey, you may want to mention such things as Paul includes when he speaks of "the armor of God"—truth, righteousness, peace, faith, salvation, prayer.

By Way of Illustration

You may want to refer to the symbol reproduced here, which is used by the division of world mission of the U.C.M.S. The sandals make walking easier; the staff serves both as a support in weariness and as a possible weapon against wild animals; the cross symbolizes the purpose and motivation of the Christian pilgrim. An enlargement of this symbol might well be used in your worship setting.

You may want to read from *Middle East Pilgrimage,* by R. Park Johnson, the section in the introduction called "The Essential Elements of Pilgrimage." (See pages 5 and 6.)

—Marilynne Hill



"The pilgrim's staff and sandals in the service of the cross"

Chaplains in Europe

(*Continued from page 37*)

that unknown glimpse the freedom for which they risk everything, even life.

Freedom! How can we arouse ourselves to secure this priceless possession? How can we discipline ourselves and our nation to the sacrifice and integrity and consideration for all peoples that alone can keep us free?

God is certainly breaking through history. If our human frailties blind us to the laws of human and divine relations which he has set for his world, then he can blow the world into bits, as he has been doing, and can mix us all up together again and give us a chance to rebuild.

This chance is before us today. The rebuilding is beginning in Europe. May the churches of Disciples of Christ continue to fill their quota in the chaplaincy and work for the unity of Christian fellowship that is the pattern of the chapels.

And may every home church in the U. S. A. implant in the minds and hearts of its youth who will join this great overseas force, that even though sent by government, they go as Christians, on a Christian mission. It is their mission to build God's kingdom.

In Memoriam

Mrs. Virginia Saunders Henderson, Nov. 22, 1958, Plano, Tex. Faithful member of First Christian Church, Sunday school teacher, devoted and efficient member of CWF, serving in many ways. Her husband is Therman A. Henderson. Age 49.

Mrs. Mabel Schenck, Feb. 10, Princeton, Ind. Former employee in treasury office of The United Christian Missionary Society. At one time a missionary volunteer. A consecrated Christian, fully devoted to the church and missionary enterprise. While living in Detroit, Mich., she was an officer in the state CWF.

B. Frank Jones, Jan. 27, Fort Lauderdale, Fla. Served 19 years as elder of the Park Avenue Christian Church, New York City, and a member 22 years. A civil engineer, he lived in many places and was always active in Sunday school and church. Moved last June to Fort Lauderdale, hoping the climate would restore his health. Loved and respected by all who knew him.

Mrs. Mabel Crowder, Mrs. Daisy Chadwick, Mrs. Etta Morlan, Dec. 11, 1958, Winters, Calif. Members of the Christian church of Winters 47, 59, and 53 years respectively. They were always willing to give aid and no one could estimate the amount of devotion, labors of love and sacrifice these three members have given to the church. Their sudden death was a great loss to the church. Ages 60, 73, 67.

Mrs. Grace A. MacDonald, Jan. 6, Oceanside, Calif. She and her husband were active in leadership training classes and evangelistic work for the state boards of Ohio, Missouri, Colorado and California as well as serving in regular pastoral capacity. Mr. MacDonald died in 1930. Mrs. MacDonald continued active in the Oceanside church as Bible teacher and mission leader and served as pastor for three years. Age 79.

WORLD CALL

For Adult Mission Study

MAY

Theme

Middle East—South America

Maps Are Fascinating
They Tell About People

THROUGH a brief map study you can learn a lot about the people of a country. Have you looked at the map of the Middle East from this point of view?

The northern part of the Middle East is mountainous; the central section consists of fertile plains and rivers; the southern portion is desert. People who live in such different kinds of country require different kinds of shelter; they wear different garments; they eat different foods; they are different in appearance and habit.

The mountains which sweep across Turkey and on eastward across northern Iran are lofty, jagged and faulted. Here there are some isolated communities, of course; but because of the coastal stretches and access across the seas to Europe, there has been more Western influence—more "progress"—than might be expected. Education has invaded this area, and the beginnings of public health programs have already made an appreciable difference in the life of the people.

The "fertile crescent" which curves from the Mediterranean through Iraq to the Persian Gulf, with its river systems and flourishing rural communities, is the granary of the Middle East. From time immemorial this area has been the subject of conflict as invaders from the mountainous north or the desert south have sought to gain possession.

Most of the farmers are tenants, living in villages surrounded by farms which they cultivate but do not own. These people live on the edge of starvation. The failure of even a small crop is a disaster. No wonder they must be shown that modern methods are more productive than the ways on which they and their forefathers have depended.

The nomad or farmer of the Middle East will speak of the land as either desert or sown. Where there is water enough to grow crops, the area is "sown." Elsewhere it is desert. Rainfall is scanty through most of the Middle East. Arabia is almost entirely desert. Here live the nomads who trek each year across barren wastes in search of pasture for their flocks. Their loyalty is primarily to their own family and tribe. They have little understanding of a central government, and nationalism is not a vital issue to them yet. But their ways are changing, too, as the twentieth century inevitably overtakes them.

There are great cities in the Middle East. Here education, modern methods of communication, the influence of trade and production create a picture which is much like that of any city anywhere in the world. Paved streets, electricity, modern plumbing, the telephone, Western dress, the automobile—the noise of machinery, the smell of gasoline, the ringing of bells—these things speak of modern civilization and prove that the Middle East is up-to-date.

There is a relief map on the cover of *The Lands Between,* by John S. Badeau, which shows clearly the mountain, river valley, and desert divisions of the central portion of the Middle East.

The first four chapters of Badeau's book give excellent background for understanding the peoples of this area of the Middle East.

The first three chapters of *Middle East Pilgrimage,* by R. Park Johnson, will be helpful also.

A "gimmick" for making graphic the religious complexion of the Middle East would be to superimpose on the map, cut-outs representative of the three major religions of the area. Green crescents could be placed on the countries where the population is predominantly Muslim, the star of David upon Israel, and a cross upon Lebanon where Christians outnumber adherents to any other faith.

The Difficult Cannot Be Ignored

When the Commission on Missionary Education decided upon the Middle East as the area for mission study in 1959, it was aware of the fact that few areas in the world would involve consideration of as many controversial questions. The Commission recognized that it was setting for itself an extremely difficult task. But when has the church avoided areas of mission study because they would be difficult?

The Middle East has been called a variety of names in the past few years, most of them indicating in some way the fact that the area has more than its share of problems. One of the most crucial of these problems is the Arab-Israeli controversy. Much has been written on this subject, most of it either strongly pro-Arab or strongly pro-Israel.

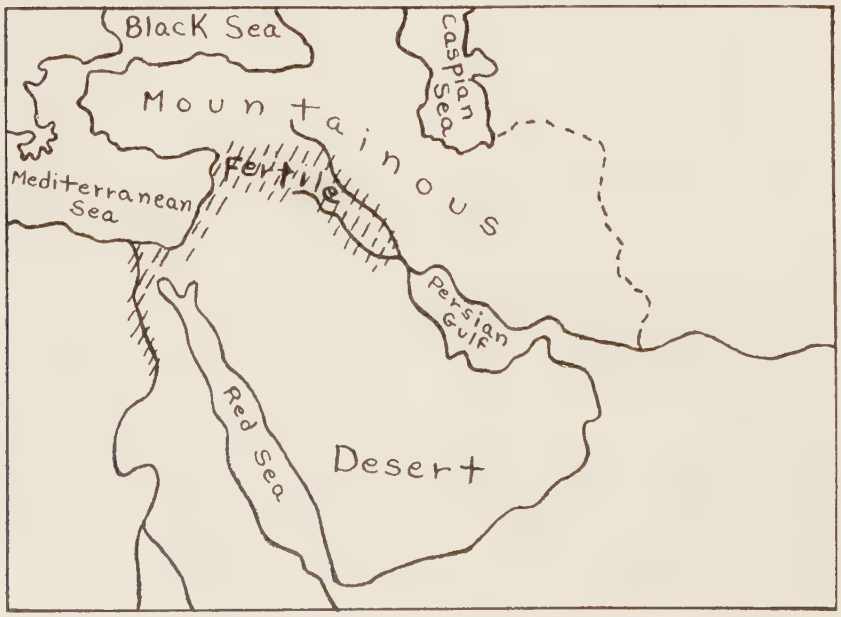
It would be unfortunate if a study of the Middle East, which is meant to encourage understanding, should result in people's simply choosing up sides on a controversial question. This would only make for the strengthening of prejudice, of which the world has too much already.

It is more important in looking at a controversial question like the Arab-Israeli dispute, to encourage understanding than to try to place blame for what has happened. It may be doubted if there was ever a dispute which reached the state of war in which either side was without blame. Our study groups will do well to recognize this fact and center their concern on what can be done. It was probably with something like this in mind that the Cleveland Study Conference on World Order last November said:

"The United States should support the legitimate aspirations of the Arabs for unity; of Israel for survival in peace, and of both for political and economic progress. In particular, our country should increase its efforts to bring about cooperation between Arab states and Israel in the development, to their mutual benefit, of water and other resources."

—MARILYNNE HILL

The Middle East can almost be divided into three sections: the mountainous north, the fertile central portion, and the desert section to the south.



Youth and Missions

Magnificent Mexico

MARVELOUS Mexico is a magnificent paradox. No wonder many college and senior high school students are registering for the three-weeks' Youth Mission Tour of Mexico, June 24—July 16, sponsored by The United Christian Missionary Society. Economically, Mexicans are fabulously rich or desperately poor. Whereas many towns are masses of mud huts, modern Mexico City has the highest building in the world, considering its ground floor is 7,000 feet above sea level. Tour members will see some of the highest mountains in North America and the only volcano whose birth and subsequent life were witnessed by modern man.

Spiritual Adventure

Mexico, even to one whose feet have trodden many lands, is a spiritual adventure—a battleground between the religious and the secular, between formalized rites and creative expression. To be aware of Mexico is to stretch the latitudes of the mind for fuller living and witness in one's home community.

Lifetime Investment

With a lifetime ahead, youth have the best opportunity to profit from a three-weeks' encounter with life outside the United States. With the keen perception of adolescence, youth analyzes religion in Mexico, contrasts it with their own, and appropriates the best for themselves and their associates. They may contribute to the witness of the Christian mission in Mexico.

Members of the Youth Mission Tour will see every Christian Church (Disciple) missionary at his various tasks in Mexico and at Mexican Christian Institute, San Antonio, Texas. Encounter with Mexican Christian youth through work projects and community research will stimulate appreciation for mission work in Mexico.

Widen Your World This Summer

WHILE some of the more fortunate teenagers will be touring Mexico, all who remain north of the border need not despair of gaining interesting experiences which will expand their world. For best results, they should begin early planning.

Why not a youth tour to centers of work of Disciples of Christ? Missions Building in Indianapolis is host to hundreds of youthful guests each year. Many youth tours follow a pattern something like this: The teens of a church and some of their counselors charter a bus and study maps and work out an itinerary which will include many points of interest.

Christian Board of Publication is an institution that most try to include. Brotherhood home missions centers are another attraction. Some tour groups are able to swing past Cane Ridge in Kentucky, Bethany in West Virginia, Nashville, Tennessee, and other places of historic interest. Cultural and scenic interests take the youth to concerts, museums, and famous caves, falls and lakes.

What Is Happening in Your State?

Do you know what is happening in your state? Several have a caravan or round-up program. In some there are work camp opportunities for youth. Teens may gain a great deal of insight for themselves while they do needed work at a home for children or for the aged or a community center.

Can I Go?

Yes, if you've completed grade ten by June. A registered nurse, Mrs. Walter Lantz, will accompany the tour. Mr. Lantz and Charles C. Mills will conduct college and senior high sections of the tour group. Total expense for three weeks from San Antonio is $254.95. For an application blank write to Youth Tours, UCMS, 222 South Downey Avenue, Indianapolis 7, Indiana.

—Charles C. Mills

There are always Chi Rho Fellowship camps and CYF conferences. New acquaintances enlarge your world of friendship, while guests and courses offer the opportunity to study Christian work among peoples not yet known to most youth.

What Can the Home Town Offer?

A youth group should interview church and civic leaders to find summer tasks which will give members the opportunity of widening their world. They may serve in a recreation program or in skill groups.

Teens with ideas can find almost unlimited fields for service in their church. They may prepare and present a one-act play featuring outreach. They may learn songs of many countries and sing their way around the world. They may teach children's groups games from many lands. After reading books on the BABS list, youth may tell their stories to a group of juniors.

Counselors and officers should look through *CYF Studies Christian World Outreach,* consider the projects suggested, and lay plans for carrying out some of them. Since the home mission study theme is "The Church at Work in Town and Country," rural fellowships may arrange to entertain or visit youth fellowships in urban communities. City groups should arrange for meeting with town and country youth.

Work Camps for the College Age

You may help build a community center for seasonal agricultural workers at Dos Palos, in the San Joaquin Valley in northern California. Or, you may gain valuable institutional service at the Anna State Hospital in southern Illinois. Both projects are sponsored by our own communion.

If you wish to participate in an ecumenical work camp, you have a wide variety from which to choose. Besides four in the United States, camps will be conducted in Latin America, Africa, Asia, and in a dozen or more countries of Europe. The department of social welfare of The United Christian Missionary Society will provide detailed information on brotherhood and ecumenical work camps and also on the opportunity for serving migrant agricultural workers. For a description of summer service opportunities of a still wider range, secure a copy of *Invest Your Summer.* Send 25 cents to the Commission on Youth Projects, 257 Fourth Ave., Room A 1207, New York 10, N. Y.

College Can Be Outreach

If high school graduation lies just ahead, you should begin planning toward widening your world through attending college. Through higher education you can deepen and widen your understanding of people and concern for them. Furthermore, college will help you enter a great fellowship that is composed of the most interesting personalities of all lands—the brotherhood of those who strive to sharpen their thinking so that they may better serve their age.

If you have ability and interest, do not let financial restrictions discourage you. Look into the possibilities of part-time work, scholarships and loans. Let books on the BABS list help prepare you to get the most from college.

—Mareta Smoot

Margaret Anna Austin (left) and Terry Hohman (right) talk with Miss Jessie Law, missionary nurse on furlough from Hope Hospital, Aguascalientes, Mexico. Margaret and Terry have signed up early for the 1959 youth tour to Mexico.

WILLIAM WOODS COLLEGE 69TH YEAR
FULTON, MISSOURI

A two-year Christian Church college for women where the individual is important.

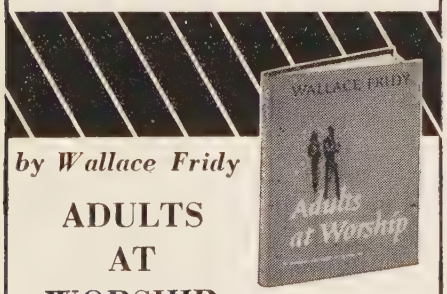
Balanced academic, religious, social program. Men's college same town. Accredited transfer, terminal, pre-professional courses; A.A., A.F.A. degrees, music, speech, radio, home economics, secretarial, pre-med, pre-journalism, etc. Sports, stables, lake, 125 acres. Write for catalog.

Dr. T. T. Swearingen, *President*
Box W, Fulton, Missouri

by Leslie D. Weatherhead

A PRIVATE HOUSE OF PRAYER

The world-famed pastor of City Temple, London, invites you to visit in his house of prayer for 31 days. Each day you will enter seven different rooms furnished with poems, quotations, meditations, and scripture. Designed explicitly for private prayer life, the book will aid you in building your own house of prayer. **$3**



by Wallace Fridy

ADULTS AT WORSHIP

Especially helpful to the leader of devotional services, these 23 complete meditations will appeal to mature Christians in today's world. **$1.75**

They are written by the author of the well-received books, *A Lamp unto My Feet, A Light unto My Path,* and *Devotions for Adult Groups* (each $1.50).

Order from your bookstore

ABINGDON PRESS

Book Chat

(*Continued from page* 26)

versity. The book is not only easy reading but it is also valuable for reference.

EVERY year brings its books on preaching. The best of the present crop is by the late Leslie J. Tizard who was for a long time pastor of the famous Carr's Lane Church, Birmingham, England. The book is on *Preaching: The Art of Communication.* This book promises to take its place as a classic on the subject, for its comprehensiveness and yet brevity, for its simplicity of style coupled with profundity, and for its combination of erudition and common sense. He accepts the Phillips Brooks definition of preaching as the "communication of truth through men." There are two chapters on the Personality of the Preacher, one on the Art of Communication, and one on Pastoral Preaching. Halford E. Luccock in speaking of this work calls it "an amazing sum of wisdom and joy packed into just about 100 pages, a sheer miracle in itself." With that estimate we would concur.

LESS scholarly and important, but nevertheless fresh and vivid in its statement, is a book, *Power in Preaching,* by W. E. Sangster, who is perhaps the most vital of evangelical preachers in Britain today. These chapters are the Fondren lectures at Southern Methodist University. Dr. Sangster urges his preacher-hearers to believe in preaching and to keep it central, and he exhorts them to work at preaching, to strive for simplicity and practicality, and to support it with personal enthusiasm and prayer.

Books Mentioned in Book Chat

A GENUINELY HUMAN EXISTENCE, by Stephen Neill. Garden City, N. Y. Doubleday & Co. 312 pp. Price, $4.50.

THE MAN IN THE MIRROR, by Alexander Miller. Garden City, N. Y. Doubleday & Co. 186 pp. Price, $3.95.

IF THE CHURCHES WANT WORLD PEACE, by Norman Hill and Doniver Lund. New York. The Macmillan Co. 148 pp. Price, $3.00.

PREACHING: THE ART OF COMMUNICATION, by Leslie J. Tizard. New York. The Oxford Press. 106 pp. Price, $2.25.

POWER IN PREACHING, by W. E. Sangster. New York and Nashville. Abingdon Press. 110 pp. Price, $2.25.

Book of the Month

THE CHRISTIAN LAYMAN AND HIS CHURCH, by Mark Rutherford. St. Louis. The Bethany Press. Price, $1.25 (paper).

The Commission on Christian Literature recommends to Disciples for April reading, *The Christian Layman and His Church,* by Mark Rutherford of the men's work department of The United Christian Missionary Society.

In reviewing the book, Herschell Richmond, minister in Rochester, Minnesota, writes:

"Mark Rutherford, in this little volume, attempts to summon our lay members to recover Christianity as a layman's religion. The church at the beginning was a layman's affair. . . .

"Here Mr. Rutherford outlines a practical guide to responsible churchmanship and challenges laymen to dedicate their time, talent and resources to the total witness for Christ."

PARTS OF HIS WAYS, by Rita F. Snowden. Philadelphia. Muhlenberg Press. Price, $1.25.

A little book of devotional helps. Each of the 16 chapters is introduced with an illustration which fits into the theme to be followed. While especially helpful for personal devotions, there is here also much from which to draw for use in common worship.

Publications Received

THE CHRISTIAN FAITH AND NON-CHRISTIAN RELIGIONS, by A. C. Bouquet. New York. Harper & Brothers. $7.00.

CRUSADE AT THE GOLDEN GATE, by Sherwood Eliot Wirt. New York. Harper & Brothers. $2.75.

GOD, SEX & YOUTH, by William E. Hulme. New York. Prentice-Hall, Inc. $2.95.

WHEN YOU LOSE A LOVED ONE, by Charles L. Allen. Westwood, N.J. Fleming H. Revell Co. $1.50.

MAKER OF HEAVEN AND EARTH, by Langdon Gilkey. New York. Doubleday & Co., Inc. $4.50.

A GENUINELY HUMAN EXISTENCE, by Stephen Neill. New York. Doubleday & Co., Inc. $4.50.

PARTS OF HIS WAYS, by Rita F. Snowden. Philadelphia. Muhlenberg Press. $1.25.

A LAYMAN'S GUIDE TO OUR LORD'S PRAYER, by Kendrick Strong. Nashville. Upper Room. Paper, 35c each; 3 for $1.00.

LENTEN MEDITATIONS FOR YOUTH, by Maurice A. Phillips. Nashville. The Upper Room. 15c each; 10 or more, 10c each.

PEOPLE, LAND, AND CHURCHES, by Rockwell Smith. New York. Friendship Press. Cloth, $2.95; paper, $1.50.

Schweitzer Filmstrip

ALBERT SCHWEITZER. Filmstrip by Erica Anderson. New York. The Albert Schweitzer Fellowship. 156 Fifth Avenue. Price, with typed commentary and 12-inch LP record, $30; without record, $25.

This new color filmstrip contains 100 pictures taken by the expert and sensitive photographer, Erica Anderson, who spent six years with the famed Dr. Schweitzer in Africa and Europe. The filmstrip is based on the award-winning documentary film, *Albert Schweitzer,* filmed by Mrs. Anderson. Profits from the filmstrip will be used at Dr. Schweitzer's disposal.

Audio-Visual Suggestions

CHRISTIAN HOME AND FAMILY LIFE KIT is a set of four filmstrips designed to help families discover stronger ties and opportunities of growing together and developing their Christian living. Individual filmstrip titles are *Family Worship, Family Recreation, Family Give and Take* and *Family Togetherness.* Sound 33⅓ rpm record. Scripts were written by Richard E. Lentz, director of Christian family life education for The United Christian Missionary Society. Titles describe individual content of the materials, and filmstrips can be used singly or as a set. Running time of each is approximately 11 minutes with additional

Does Your Will Reflect Your Faith?

A Christian will includes the church and its world-wide missionary causes. Income from invested funds, made available through bequests, helps to strengthen the Christian missionary enterprise.

See your lawyer . . . Make your will . . . Let your will reflect your Christian faith. Include world missions and Christian education in your will through The United Christian Missionary Society.

For information and assistance in making a bequest to the United Society write to:

Resources Department
The United Christian
Missionary Society

222 South Downey Avenue
Indianapolis 7, Indiana

MAIL NOW!

Please send information .....
I would like to be visited by a field representative of the United Society .....

....
(name)

....
(street)

....
(city, zone, state)

THE GENTILE

by Sylvia and Henry Lieferant

A striking and thought-provoking insight into the world of Jewish-Gentile prejudice. Through the eyes of a Protestant girl working in an all-Jewish garment district firm, we see the volatile results of a reverse **Gentleman's Agreement** situation. **$3.50**

HIGH IS THE WALL

by Ruth Muirhead Berry

The wall erected by a Protestant-Catholic marriage rises higher as the religious obstacles to happiness increase. The author has laid bare the bones of this pressing situation, examined it with honesty and presents the problem fairly without taking sides. **$3.50**

At all book stores

MUHLENBERG PRESS
PHILADELPHIA

period for discussion. Questions are included on each record. Rental of each unit, $2.50; sale price of kit, $25.50; individual filmstrips, $6.50 each. Individual records (two stories), $3.50. Produced by Family Films.

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.)

Audio-Visual Resource Guide. A second suggestion this month is a book instead of a film. This is the fourth edition of the AVRG, produced and published by the department of audio-visual and broadcast education of the National Council of Churches. The contents classify evaluations of more than 2500 current church-related audio-visual materials, including films and filmstrips. The evaluations in this book are the result of a nation-wide network of approximately fifty interdenominational committees made up of Christian educators. It is a resource to church leaders and teachers in discovering the wide range of audio-visual materials available in the church field and gives evaluation as to possible usefulness and age level for which the material is designed. Cost, $10. Available from AVRG, National Council of Churches, 257 Fourth Avenue, New York 10, New York.

Welfare Needs

NBA Staff Hear Speakers

"The unfulfilled welfare need is very great." This remark by a guest speaker at the annual staff conference of The National Benevolent Association of the Christian Churches (Disciples of Christ) expressed the theme of all sessions.

About forty national staff personnel, NBA field representatives, and administrators of the various affiliated homes for children and the aging met in St. Louis Feb. 9-12. A subsequent meeting of NBA field representatives concluded the next day.

"It is possible to do more with older people than we ever have before," declared William R. Vivrett, Jr., professor in the graduate School of Social Work, University of Pittsburgh, and minister of East End Christian Church in that city. He spoke at the dinner opening the conference.

Speaking on "New Dimensions in Benevolence," Dr. Vivrett said that "we need a depth dimension in the quality of services we seek to render to needy people." He suggested closer relations by Christian welfare workers with non-sectarian social work and emphasized that "to look at a social worker is to see a friend."

Tells of Special Services

Frank Ackerman, leader and worker in programs for retarded children in Missouri, discussed resident-care services to exceptional children. He said that 3,000 of every 100,000 children in America's population are retarded, a larger proportion than that of any other kind of handicapped children.

Miss Margurite Bick stressed the values in keeping older people as active as possible. She is director of occupational therapy at the St. Louis Chronic Hospital and of senior citizens' activity at the Greater St. Louis Center for the aging. She discussed three phases of rehabilitation among older people—the intensive, the prolonged and the maintenance phases.

The Gray-Lady program, now in use at the Fowler Home for the aging in Dallas, Texas, as explained by Wordie W. Evans, administrator, caused a stimulating discussion. The women who give one-half day weekly to helping serve the older people in the home are from Dallas area Christian churches. They are trained for this service through the local Red Cross chapter.

Church and the Arts

"The church must assess the arts and interpret them in terms of Christian culture," Marvin P. Halverson told students at Northwestern University recently. Speaking at the Midwinter Conference on Church Music, he said, "When the church again becomes a patron of the arts, we will see the breach healed between religious institutions and our culture."

Dr. Halverson, executive director of the department of worship and the arts of the National Council of churches, pointed out that the Northwestern conference was part of a broad movement by the churches to raise the level of the arts in the churches.

Among the many youth of the Mexican Disciple churches who have dedicated themselves to Christian service is Miss Margarita Ibarra, left, who is shown receiving her certificate of graduation as a midwife from Miss Florine Cantrell, missionary nurse who served as the girl's teacher.

—Photo by Paul Stone

Conference Stirs Mexican Youth

By ELLA HUFF KEPPLE*

"WHY did you come to conference?" John Huegel, director of Mountain of Light Youth Conference, asked in the first campfire worship service last January.

Moises Pachecho of the Associated Reformed Presbyterian Church set the tone for the entire conference with his response.

"Last year," he said, "I came to find new friends. I found *a Friend*. This year I returned to deepen that friendship." This popular young man from a cooperating church never lacked for friends. His initial remarks were powerful in leading others to seek friendship with Jesus.

The first morning of conference it was too cold and wet to go outside for morning watch. Margarita Moreno, recent graduate of Mountain of Light Farm school and new director of Christian education of the church in Cosio, stood in front of the beautiful new fireplace in the conference building and led the group in worship. As she talked on "Heroes of Love" she challenged the conferees to dedicate their lives and talents to service in the Kingdom. The idea re-echoed all week.

Now Seminary Student

Secondino Ibarra, who acted as pastor of the Pabellón church during the last part of his pre-seminary course on Mountain of Light Farm, enrolled in Union Seminary in Mexico City in February. At the conference he reported on his experiences as delegate to the Methodist Youth Congress: "It was very impressive to be in a meeting with some 400 young folks from one denomination. It made me realize how much power Protestant young folk have, and therefore how much responsibility each of us here has."

He reported on one of the Methodist youth methods of street preaching. Two or more young folk meet as if by accident on a prominent corner. After exchanging greetings they begin to discuss or even to debate a religious subject. One acts as

*Mrs. Paul Kepple is a missionary in Mexico with The United Christian Missionary Society.

A FREE GIFT FOR YOU!

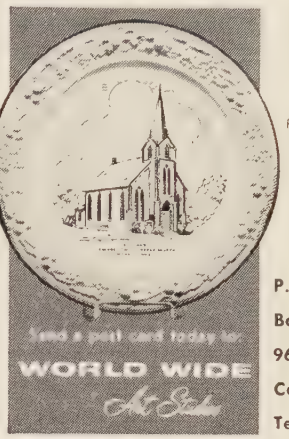
HANDY, PURSE-SIZE SEWING KIT

Yours for just three minutes of your time which is all it will take for us to show you how your group can raise money—in an easy and dignified way—with Lovely

KEEPSAKE PLATES

permanently decorated by our exclusive "Cerama-Etch" process.

THIS OFFER IS LIMITED, SO ACT NOW.



AND ASK ABOUT OUR FREE FUND RAISING COUNSELING SERVICE

P. O. Box 964 Covington Tennessee

WORLD CALL

Two superb *Oxford* Bibles

727x—A new beautifully styled Scofield Bible $19.95

Beautifully bound in Marrakesh Persian Morocco, flexible binding, half circuit, leather lined to edge. Complete Scofield notes and Concordance. 5½ x 8⅛, only ⅞" thick. In RED (gold edges) or BLACK (red under gold edges).

02227x—A deluxe OXFORD Bible at the irresistibly low price of $10.75

Marrakesh Persian Morocco, flexible binding, half circuit, leather lined to edge. Concordance, Bible Study Helps. 5 x 7⅛, only 13/16" thick. In RED or BLACK.

More than 200 styles priced from $3.00 to $115.00

At your bookseller • OXFORD UNIVERSITY PRESS, Inc.

Picture Your CHURCH on Fotoware

RAISE FUNDS

Hundreds of church groups are selling these lovely Commemorative plates to raise money for building funds, organs, furnishings, etc.

FOTOWARE is photography on chinaware. Yes, a photograph of YOUR CHURCH is actually reproduced on pre-sensitized chinaware, after which a protective treatment is applied making it a permanent and decorative keepsake.

Your group will enjoy this fascinating and yet dignified means of raising funds. Imagine how eager each member will be to have a lovely gold-bordered plate, picturing her own church in the warm soft tones of a photograph.

- Initial orders for as few as 25 plates, reorders for 12 or more.
- Large 10 inch gold-bordered plates.
- No art charge for removing unsightly objects from photo or adding others to enhance its beauty.

For sample and illustrated literature write:

PRESTON-HOPKINSON CO.

Dept. W, Appomattox, Virginia

seeker or even as an incredulous critic and the other as informer. Invariably people stop to listen.

He also reported on the method of evangelizing while selling Bibles that he had learned from Daniel Lopez de Lara, who left the Disciple ministry to work in the Bible Society.

Luis Vasquez, recent graduate of the Presbyterian Preparatory School who also entered Union Seminary in February, challenged the group as the sun was coming up like a ball of fire behind the naked, lacy cottonwoods. He said, "It isn't enough to recite the Twenty-third Psalm; we must know the Shepherd. If we expect great things of Him, He will do great things for us."

Faculty Interdenominational

The faculty of the conference was interdenominational—William Holliday, veteran Presbyterian A. R. missionary from Río Verde; Ruth Leslie, teacher in Mountain of Light Farm school; David Juarez, Methodist preacher and national director of Christian education; Wayne Moss, serving a second missionary internship in Mexico while awaiting a visa to India; and John Huegel, acting pastor of the Aguascalientes church and director of Christian education of Disciple churches in Mexico. Throughout their program they stressed Christian maturity.

Mountain of Light Youth Conference celebrated its silver anniversary this year. Both Mr. Holliday and Miss Leslie were on the faculty of the first conference twenty-five years ago. Five daughters of the first conference were present in this one: Virginia and María de la Luz, daughters of Roman Torres, a Presbyterian who taught in that first conference and many others until his death and who composed several of our conference hymns; and Ruth Miriam and Esther Lopez de Lara and Rebeca Aleman, whose mothers attended conference twenty-five years ago.

The last evening as we sat under the stars and lighted our campfire, we sang:

"The shadows have covered the valley,
the city, the mountain.
Silence reigns everywhere.
Only thou speakest, my Lord."

This final service is traditionally called Open Heart. One by one the young folk speak intimately of what conference has meant to them. Several told how they had become more mature Christians. Many said: "I have found a friend in Jesus." A tall medical student who dedicated himself to Christian service that night inspired the entire group when he stated: "I never knew before that Jesus could be such a friend. I have dedicated my life and my career to him."

Conference is over again but it will long be remembered by the eighty-seven of us—conferees and staff, Disciples, Methodists, Presbyterians, Congregationalists, and two young people who have not yet made a decision for Christ. May they, too, find *The Friend*.

News Room

(Continued from page 36)

tural Guild and the department of church building of the National Council of Churches. Charles Betts, consulting architect for the Disciple agency, was in charge of all workshop groups. Roger Frey and Rollin Mosher of the architectural department and Rolland Sheafor, vice-president and secretary, served in other leadership capacities.

Literature Representative

Miss Marilyn Hotz of Indianapolis has been appointed sales literature field representative for the United Society. She succeeds Miss Winona Fishback, who was promoted to the position of sales literature director at the retirement of Mrs. Edith Eberle Yocum. Miss Hotz will provide and oversee book displays for local, state and district groups.

Administrative Visit

Mrs. Mae Yoho Ward, Latin America secretary for the United Society, returned on Feb. 26 after a two-month administrative visit in the fields served through her department.

CYF Representative

William R. Daniels of Merced, Calif., has been called by the United Society to serve for a year as special representative of the Christian Youth Fellowship. Mr. Daniels, now the associate president of the International CYF Commission, will serve on a subsistence basis.

Departmental Associates

Two persons have been named as departmental associates in the United Society's department of religious education. They are Miss Bonnie F. Bates, Australian state Christian education worker now studying for two years in the United States; and Miss Charlene Stewart. Miss Stewart has responsibility for the preparation of departmental reports and for procedures connected with the Curriculum and Program Council.

CARAVAN FROM ARARAT

Suspense, realism, a cornucopia of adventure in a novel by JAMES P. TERZIAN

"Maid of Athens"—a squalid, creaking tramp steamer plodded toward New York from its eastern Mediterranean melting pot. On board and in the steerage mingled Greek and Turk, Armenian and Arab, Syrian and one disdainful American. And in this polyglot company appear brutal instincts, love and devotion, superstition and the torment of human spirits struggling toward freedom.

Vivid, earthy, full of suspense and flashes of humor—you'll never forget the CARAVAN FROM ARARAT. $3.50

MUHLENBERG PRESS • PHILADELPHIA

Miracles Through Compassion

Interchurch Aid Has Helped Meet Vast Needs in Asia

By ALAN A. BRASH*

I HAVE seen many miracles. There are encouragements so real that one is utterly humbled by them. But yet my story is one of the ugliest in the world. It is the story of man's sin, man's poverty, man's lovelessness and man's despair—all in the mass, all increasing and all humanly insoluble.

My job is interchurch aid in Asia. Interchurch aid is the name given for that startlingly new program, within the member churches of the World Council of Churches, whereby, in addition to their own self-support, and over and above their vast missionary programs, they give nearly $44.8 million each year for mutual assistance and cooperation service, ignoring denominational boundaries.

In my job serving the WCC and the Asian churches I have learned of the staggering extent of human need. Take for example the refugees. If you could put the refugees all in one line to receive a drink of milk, the line would stretch from New Zealand to London and 3,000 miles beyond.

But there is more depressing human need than that of the refugees. There is the need of the vast majority of Asian people that has gone on for generations. Asia with 53 per cent of the world's population draws 10 per cent of the world's income. Think of the squalor and the disease. In Hong Kong five people out of eight have tuberculosis.

Asian Churches Brave

The Asian churches live and share in this background of poverty and need. But in addition to this, and in addition to the pressure that is on them because they are such tiny parts of the total population, each church has its special problems. Yet I could tell a score of stories from any one of my Asian journeys to reveal the joy and confidence of Asian Christians, and the victory of their faith. What is the meaning of the interchurch aid program in such a setting?

In many places, and at times of flood, fire, famine or earthquake, the task of the churches together is the distribution of the bare necessities of life—food, clothing and shelter—but whenever possible the preference is given to the type of assistance that tends to self-respect and self-support by the recipient. In Burma it has meant the distribution of sewing machines to women's groups, so that they could be both taught to sew for their families and also have a means of earning a livelihood. In Pakistan it has meant farm cooperatives. In Hong Kong students are employed in social service among refugees, and their earnings pay for their student fees. New homes are found for refugees—since 1952 more than 100,000 persons have been resettled by the World Council of Churches.

And Asian Christians are learning to give as well as to receive interchurch aid. In a recent appeal for rice for Indonesia, gifts came from the USA, Britain, Holland, Germany, Canada and New Zealand—and also from Burma (the second largest gift), Hong Kong, Japan, Vietnam, India, Pakistan and Korea.

Such interchurch aid is not just "relief." It is a central part of the mission of the church. Its object is to strengthen the churches in this great evangelistic task. One of the most significant projects at present is the assistance to the church in Formosa to train the leaders for the Christian movement among the previously savage mountain people—a movement of 50,000 people into the Christian faith.

Yet we must not even for a moment become complacent. The basic facts are clear and stark. Needs are still great, and so far neither the United Nations nor any government nor the churches have made any real advance in meeting them.

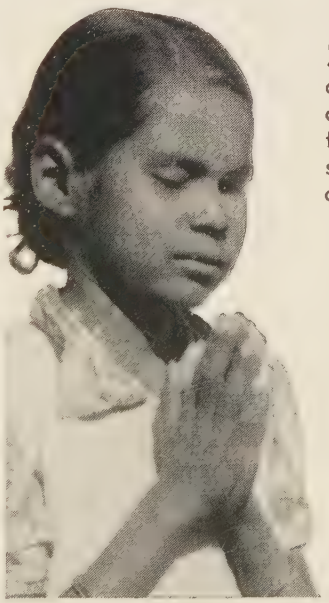
*Mr. Brash is the general secretary of the New Zealand Council of Churches and the interchurch aid secretary of the East Asia Christian Conference. Disciples of Christ participate in the self-help programs described by Mr. Brash through their Week of Compassion offerings.

If you are on the Kitchen Committee of your church or school, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.
Monroe Co., 186 Church St., Colfax, Iowa

CHOIR ROBES
Newest colorfast fabrics available.
Write for Catalog A18.
E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1958 by members of Societies, Clubs, Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Samples FREE to Officials.
SANGAMON MILLS
Established 1915 Cohoes, N. Y.

"Make haste O GOD to deliver me;
MAKE HASTE TO HELP ME, O LORD"
Psalm 70:1



Shalini is just ten years old. Her prayers are not only for herself but for other less fortunate blind children, many of whom know only poverty, fear, hunger and homelessness. She asks God to send someone to love them and calm their fears of tomorrow.

In the name of Jesus Christ who loved the children and opened the eyes of the blind the JOHN MILTON SOCIETY is helping to feed, clothe, educate and care for blind children in 33 Christian Schools in Africa, the Middle East and Asia. But there are hundreds more blind and destitute children—like Shalini—who need love and Christian care. Only you can bring hope to their tragic lives. Won't you pray for our work and make God's love real to a blind child by your gift?

Help for the blind children of the world is only one of the many services to the blind at home and overseas which the John Milton Society carries on as the official agency of the Protestant Churches of the United States and Canada. Your contribution in ANY AMOUNT is desperately needed.

JOHN MILTON SOCIETY
160 Fifth Ave., New York 10, N. Y.
In gratitude for my sight, I gladly enclose $_____ to be used in your World Missions to the blind.
Name_____
Address_____
WC-5
City_____State_____

WORLD CALL

ACCREDITED BY THE AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS

The COLLEGE of the BIBLE

LEXINGTON, KENTUCKY

B.A. or equivalent required for admission
Preaching opportunities and housing facilities

Information on request

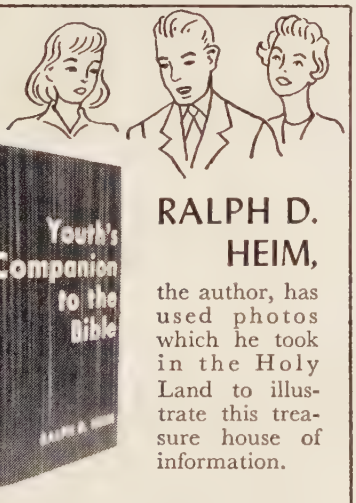
In the main stream of Brotherhood activities.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 Marking 122 Years of Service to the Church and Clergy 1959

COX SONS & VINING, Inc.
131 East 23rd St., New York 10, N.Y.



RALPH D. HEIM,

the author, has used photos which he took in the Holy Land to illustrate this treasure house of information.

YOUTH'S COMPANION TO THE BIBLE

A book to help teenagers learn to know and understand the Bible. Maps, charts, 16 pages of illustrations. $3.75

at all book stores

MUHLENBERG PRESS • Philadelphia

The
LITTLE GIANT HOTOMATIC
Gas Water Heater No. 3

Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive, too. Write for free folder.

LITTLE GIANT MFG. CO.
907 7th Street Orange, Texas

CHOIR and PULPIT ROBES

Complete selection of robes for adults—children. Lowest Prices—Write for free catalog.

HARTLEY
RELIGIOUS VESTMENTS
1809-K Church St., Nashville, Tenn.

California, Illinois, Virginia, Ohio—

More Churches Join Home Plan

FOUR new *Every Home Plan* churches in four states are happy over their decision to send WORLD CALL into the homes of all contributing members. The churches are as follows:

FIRST CHRISTIAN CHURCH, SANTA MONICA, CALIFORNIA, where *Wales E. Smith* is minister;

FIRST CHRISTIAN CHURCH, FALLS CHURCH, VIRGINIA, of which *James Clayton Pippin* is minister;

COLDBROOK CHRISTIAN CHURCH, a rural church near Monmouth and Cameron, Illinois, of which *George H. Wilson* is the minister; and

THE CHURCH OF CHRIST OF KENTON, OHIO, whose minister is *Gerald L. Knose.*

"Every home in our church reading WORLD CALL," says *Mr. Smith,* "can mean fresh interest in missions and the total work of our churches. Reading does affect our attitudes and behavior. Because it is more available to more people than ever before, WORLD CALL should affect positively interest and support of our total program."

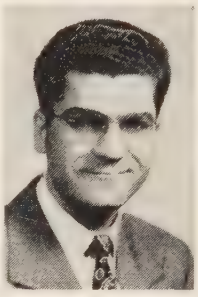
Mr. Pippin writes, "The plan of providing each family with a copy of WORLD CALL is already beginning to yield dividends in mission receipts and per capita giving here at Falls Church. Think what would happen if every church adopted the *Every Home Plan!*

"Where only fifty members subscribed before," he adds, WORLD CALL now brings to every member in our church a vision of our world mission and a graphic revelation of the needs of men. Most men have a heart that cares and will respond when shown a high vision of human need."

George H. Wilson ministers to one of the most effective rural churches in the nation. He says, "The officers of the Coldbrook church join me in anticipating great things

W. E. Smith

G. H. Wilson



J. C. Pippin

G. L. Knose

of the *Every Home Plan.* We know that we will now have the best informed congregation on the world program of the church that we have ever had.

"We plan, beginning July 1, for the greatest emphasis we have had on raising our world outreach budget. We are confident that the *Every Home Plan* will help in this program."

Mr. Knose says that the response of the people in the Kenton church has been encouraging. He reports that the church's weekly paper is used to alert people to particular articles in WORLD CALL.

"WORLD CALL," he adds, "is a magazine concerned with the whole family and its relationship to the church. By developing interest and concern in the brotherhood's program through WORLD CALL we as a congregation will become better equipped to translate our heritage and witness to it within our own community life."

Puerto Rican Women Note Accomplishments

THE annual assembly of the Christian Women's Fellowship of Puerto Rico was held in the Hato Tejas church in January. The theme of the assembly was, "We Have a Great Work to Do."

Mrs. Raquel Gomez, president of the Insular CWF, in her message to the assembly outlined some of the accomplishments of the past year. Among those mentioned were

FIRST, the fact that it was the first year in which the new insular constitution had been put into action;

SECOND, the marked increase in the attendance at both the district conventions (a total of 360, representing 31 churches in the five districts) and in the annual assembly (a total of 286, representing 21 churches). Previously the attendance had seldom passed the one-hundred mark;

THIRD, an increase in offerings and service projects, including visits to five of the insular institutions, an offering of over $500 for an interdenominational home for the aged, and an offering of $100 for a scholarship for an illiterate African woman; and

FOURTH, the taking of a census of the local CWF's which gives the executive committee a better understanding of the work which needs to be done. Thirty-five of fifty-two churches reported some type of organization.

In 1959, for the first time, the Insular CWF will have office space.

The following plans for the future were discussed:

- The revision of the model constitution for the local CWF's, making a simple manual in Spanish.
- The reaching out to the local CWF's and orienting them regarding organization, program, worship and study materials, service projects and evangelism.
- The possibility of preparing a month-

bulletin from the Insular CWF to the local CWF's.

- The plan to repeat their leadership training meeting of last year.
- A study of the budget necessary for administrative expenses and the assignment of quotas to the local CWF's on a proportionate basis.
- The undertaking of several service projects for the new year, and the study of Japan.
- The entertaining of the mission tour group which will be on the island in the summer of 1959.
- The plan to raise part of the expenses for their representative to the World CWF, Mrs. Edith Lopez, to attend the World Convention of Disciples in 1960.

Rain and Faith

Mexicans Pass a Test

By MAY WILSON*

RAIN and mud and impassible roads! Changes in dates and substitute speakers! Cramped accommodations because of a breakdown in transportation! All these difficulties failed to dampen the spirits of the delegates to the annual convention of the churches of Disciples of Christ in Mexico.

In fact, if you want to find a people who are patient and uncomplaining, even pleasant, in the face of change of plans, delays, inconveniences and disappointments, just come to Mexico.

The convention was held recently at Nogales.

After short devotional periods, the morning sessions were given to studies and discussions of three themes: "Cooperation with Christ in Prayer," "Cooperation with Christ in Stewardship," and "Cooperation with Christ in Establishing the Kingdom."

Session on Women's Work

The first afternoon session was dedicated to women's work. The women had asked John Huegel, pastor of the church at Aguascalientes, to direct a study and discussion of "The Ideal Relation of the Pastor to the Women's Society." Then they had sent written invitations to all of the pastors in particular to be present and take part in this study.

The high point of their business session was the dedication of the new executive secretary, Miss Nohemí Garza, and the moving expressions of gratitude to the retiring Miss Luisita Garcia, who then presented Miss Garza with the documents and archives of the Union of Women's Societies.

The second afternoon session was dedicated to the youth of our churches. Half or more of the convention delegates were young people; and it was encouraging and inspiring to see twenty-three of those present take their places on the platform for presentation as students preparing for Christian service. Several would begin their work in a few months.

The third afternoon was occupied in the business of the convention. The election resulted in the naming of young people for the offices of president, vice-president and secretary. A pastor was appointed treasurer.

Then there were reports of committees. What good resolutions were passed!

The fourth and last afternoon was dedicated to baptisms in the nearby river. Four were baptized.

The evening evangelistic services were the best attended. The church building was overtaxed to accommodate the crowds that managed to get there. Mr. Huegel preached a series of sermons dealing with the work of the Holy Spirit. In response to the invitation, some four or five responded, all but one seeking rededication.

*Miss Wilson is a missionary in Mexico with The United Christian Missionary Society.

Laymen are Witnessing for Christ

Through the "Lay Witness Number" of The Upper Room, laymen and lay-women witness for Christ.

Each year Christian men and women from many evangelical denominations witness by writing the meditations and prayers for this special number of The Upper Room.

Millions of other Christians witness when they practice their daily devotions and when they lead others to share this rich experience.

Be sure that you and your church are a part of this world-wide Christian witnessing through use of the May-June "Lay Witness Number" of The Upper Room.

Order now! Ten or more copies to one address, 7¢ a copy. Individual subscriptions (by mail) $1 a year, three years for $2. Air Mail edition, for servicemen and youth, same price.

The Upper Room

The world's most widely used devotional guide

37 Editions — 31 Languages

1908 GRAND AVENUE NASHVILLE 5, TENNESSEE

Here and There . . . With *World Call*

Dear World Call Reader:

Looking over a book of children's poems by Robert Louis Stevenson, I came across "Foreign Lands." The first verse reads:

Up into the cherry tree
Who should go but little me?
I held the trunk with both my hands
And looked abroad on foreign lands.

Not all of us have cherry trees and we probably would not climb them if we did, but we need neither cherry trees nor the colorful imagination of childhood to "look abroad on foreign lands." We have WORLD CALL.

WORLD CALL provides a much better vantage point for looking abroad than a cherry tree, and in addition it affords an excellent view of the homeland. And it has done so for forty years.

Apparently, World Call's Fortieth Anniversary dinners are convincing a number of people that viewing the world through WORLD CALL has definite advantages. Glowing accounts of these celebrations have been received ever since the first of the year and they are still coming in. The program prepared especially for the birthday dinner has been used extensively, though other World Call programs have been widely used also. All have met with high praise.

Even a brief account of all the reports would consume many pages, but typical examples picked at random come from Park Avenue Christian Church, New York City, and First Church, Santa Monica, an *Every Home Plan* church.

Dr. Lela V. Barton, World Call secretary at Park Avenue, writes at the bottom of an order, "These nineteen subscriptions are the direct result of World Call's birthday dinner. Thanks for the material. The dinner was a huge success."

Evidently Dr. Barton was too modest to say more, but the church bulletin gave the "clever presentation" high praise in a lengthy write-up.

Mrs. R. G. McKelvy said in an interesting report from Santa Monica, "We had MORE fun!" Some excellent snapshots of the speaker's table were enclosed. *Mrs. Lola Borst,* World Call secretary, made a replica of the drawing used to illustrate Ronald E. Osborn's article in the January issue. The huge, three-tier cake on the table and the life-size, jolly looking man standing beside it were complete in every detail. It was a most effective and creative piece of work.

Another result of the anniversary observance has been a wide-spread interest in bound volumes of WORLD CALL. The emphasis on Christian literature, Christian unity, and Disciple history makes this year an opportune time to build a permanent record of history-making activities for the past forty years. This, of course, covers the development in Christian unity through this period.

WORLD CALL has a limited number of bound volumes for certain years. These are being offered, at less than half the current cost of binding, to churches, schools, libraries, etc., who wish to start or supplement a permanent collection. This rate can be offered only on several volumes bought at one time and does not apply to those for the past five years. If you are interested, write for further details.

We will guarantee that bound volumes from years gone by will create more interest in viewing the world than a dozen cherry trees. And they will give a much better view.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

The May issue of WORLD CALL will feature three major articles on Christian youth. Robert T. Huber, new campus Christian life director for The United Christian Missionary Society, will write about ways in which the home church can help its youth who are away at college. Other articles will tell of the exciting growth of the "Books Are Bridges" reading program and of the opportunities for summer Christian service at home and abroad.

Also in the May issue will be an article on the Middle East as the "Cradle of Christianity," written by Ronald E. Osborn of Christian Theological Seminary in Indianapolis. The rural emphasis will be found in an article by John Bloss, new Disciple "Rural Minister of the Year." W. Jackson Jarman will write about "Pentecost and Your Church," and J. Clyde Wheeler will tell about a program for the aging which church and community are sponsoring in Oklahoma.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes, July 1, 1958, to January 31, 1959, Compared with July 1, 1957, to January 31, 1958

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1957-58	1958-59	1957-58	1958-59
Churches	$1,085,588.71	$1,276,622.56	$312,235.20	$303,403.56
Sunday Schools	177,740.77	179,183.49	10,960.20	9,775.67
Christian Women's Fellowship	754,230.06	796,886.48	16,208.21	17,813.86
Guilds	27,028.93	24,667.59	1,219.56	697.56
Youth Groups	48,506.83	49,736.03	1,049.42	1,051.64
Children	5,148.55	5,188.78	2,005.83	1,637.12
Individuals	19,158.00	14,854.27	42,967.80	46,102.43
Grand Totals	$2,117,401.85	$2,347,139.20	$386,646.22	$380,481.84
CWF and Guild Totals	$ 781,258.99	$ 821,554.07	$ 17,427.77	$ 18,511.42

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gains in undesignated and specific gifts $229,737.35—10.850%
Loss in designated gifts $6,164.38—1.594%

Last Column

Self-Inventory

DO I treat my religion as something important or as something secondary?

Do I listen to God or simply show him how to run the world?

Do I make excuses when facing opportunities to serve God?

Do I live, and act, so that folks want my type of faith?

Do I pull a load, or just knock like an old engine?

Do I maintain a prayer life that helps me and my fellow men?

—LYNN H. RUPPERT

Zions Herald

Little Bobby, scolded for being naughty, was asked by his mother, "How do you expect to get into Heaven?"

He thought for a moment, then replied: "I'll just run in and out and keep slamming the door until they say, 'For goodness' sake, come in or stay out.' Then I'll go in."

Prayer for Jerusalem

Almighty and Everliving God, who watches over the destiny of men and nations, we know that Thou hast not written off Thine ancient promises to Israel. Grant, we pray, that righteousness, justice and mercy may be possessed once more by all dwelling there. May Jew, Christian and Muslim, all Thy children, know the peace of Jerusalem again in heart and land. Without fear may men of good will go again without hindrance to Holy Places because they seek Thy holiness afresh for themselves and for each other. Amen.

—GUY C. TETIRICK, *secretary*
Tulsa Council of Churches

Broken Sidewalks

I stood on the Capitol grounds here in Washington, D. C., admiring the new Senate Office Building, a magnificent stone structure that cost us taxpayers $25,000,000.

Suddenly beneath my feet I felt jagged rock and realized I stood on a broken sidewalk. Here was twenty feet of broken sidewalk which a contractor later told me would cost about $100 to repair!

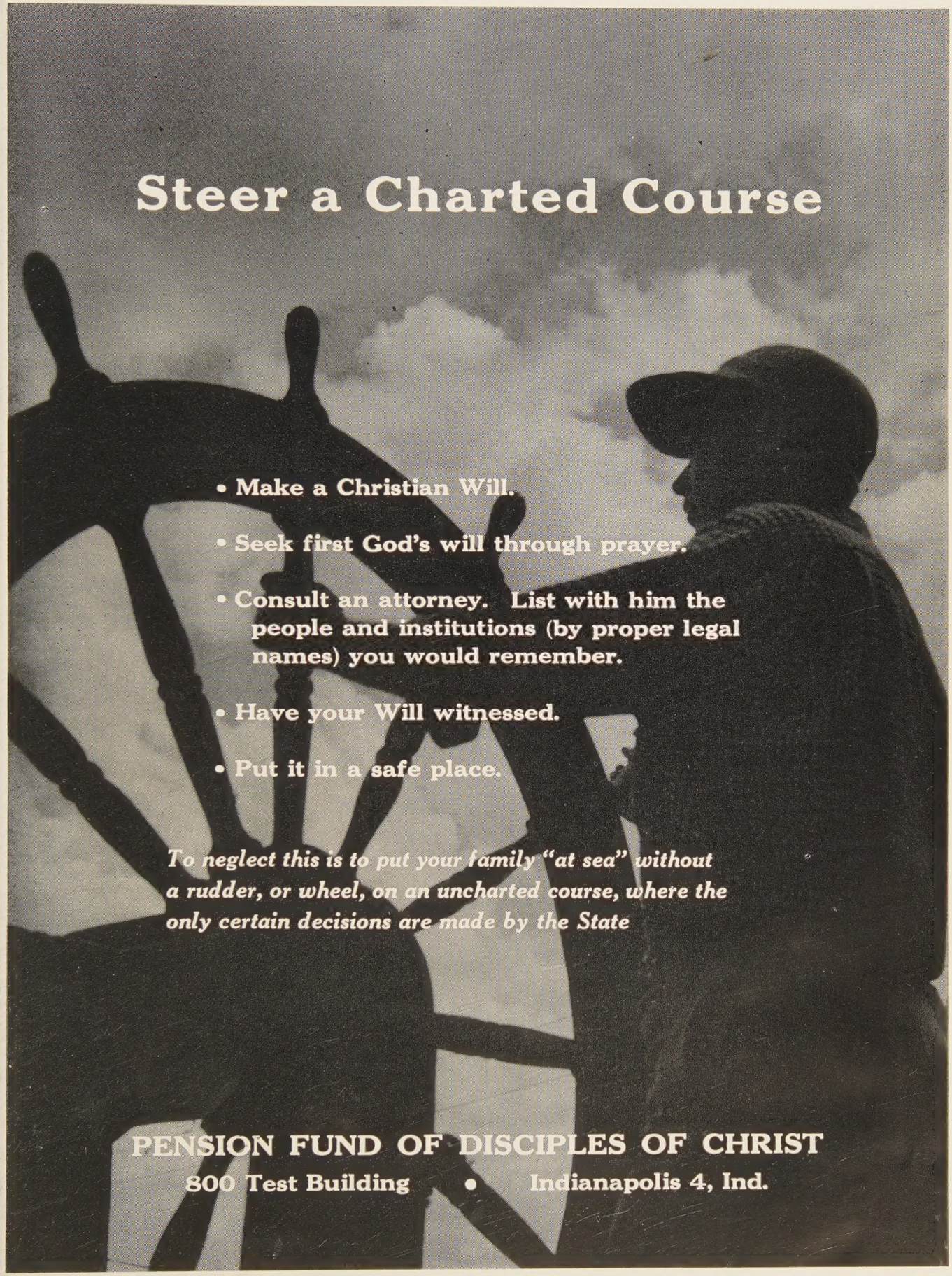
I wondered, What do visitors think of Americans who build costly new buildings and let their sidewalks go?

Then I thought with chagrin, Isn't that what we too often do with our lives? We spare no expense or effort to build a thoroughly-decent, beautifully-conformed, well-educated outer man; but within are broken sidewalks—a bad disposition, some evil habit, race hatred, selfishness!

I have no objection to the new building, but shouldn't we repair our sidewalks?

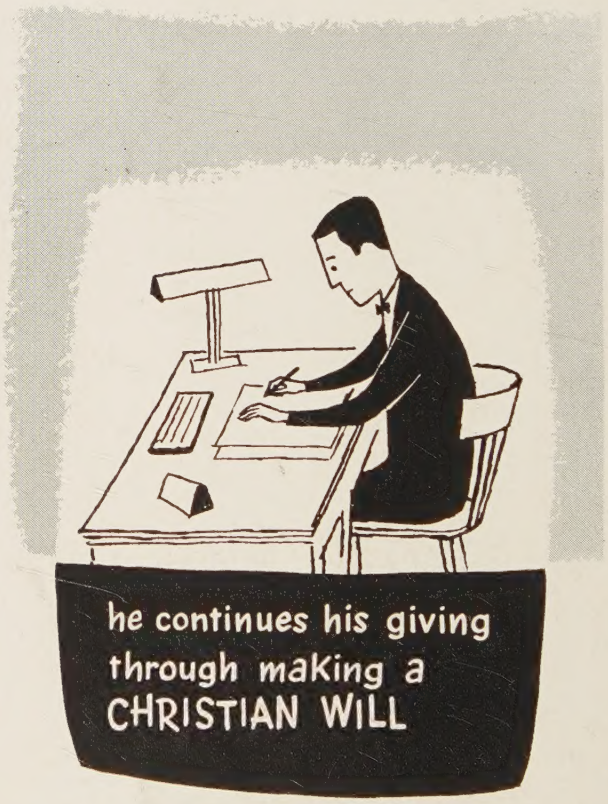
—LAWRENCE P. FITZGERALD

Link


Steer a Charted Course
• Make a Christian Will.
• Seek first God's will through prayer.
• Consult an attorney. List with him the people and institutions (by proper legal names) you would remember.
• Have your Will witnessed.
• Put it in a safe place.
To neglect this is to put your family "at sea" without a rudder, or wheel, on an uncharted course, where the only certain decisions are made by the State
PENSION FUND OF DISCIPLES OF CHRIST
800 Test Building • Indianapolis 4, Ind.

A season for stewardship commitment

EASTER TO PENTECOST



Write a Christian Will Today!

UNIFIED PROMOTION

in cooperation with

ALL BROTHERHOOD AGENCIES

BOX 5636 • INDIANAPOLIS 19, INDIANA

CHAS HOLTROOK LIBRARY
PACIFIC SCH OF RELIGION
1798 SCENIC AVE LIBR
BERKELEY 9 CALIF
53421 N DEC 59